

Two  
Sermons preached  
by the reuerend father  
in God Richard Bishop of  
Chichester, the first at  
Paules Crosse.

The second at West-  
minster before the Queenes  
Maiestie.

*De Cartesio de cortibus*



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Two  
 Sermons preached  
 by the reverend father  
 in God Richard Bury of  
 Clifton, the first  
 of the month of June

The second at Wells  
 ministered by the same



At London  
 Printed by T. Bland  
 in the Strand 1711



# The first Sermon preached

at Paules Crosse on Sunday being the  
fourth day of March.

2

APOC. 12.

1 There was a greate wonder in heauen, a woman was clothed with the Sun, & the Moon was under hir feete, and upon hir head was a Crowne of xij. Starres, and she was with child, and she cried, & was pained to be deliuered.

2 And there was another wonder in Heauen. And behold, a greate red Dragon had seven heads, and ten hornes, & seven crownes upon his heads.

3 And his taile did drawe the third parte of the starres of Heauen, and the Dragon stood before the woman which was to be deliuered, that when she should be deliuered, he might deuoure the child.

4 And she brought forth a man child which was to rule all nations in an iron rod. And hir child was taken vp to God and to his Throne.

5 And the woman fled into a wildernesse to a place prepared of God, to feede hir there a thousand two hundred and three score dayes.

6 And there was a great battell in Heaue,  
Michaell and his Angels fought with the Dragon

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Dragon, and the Dragon fought and his Angels, but they were not able to stande: neither was their place any more to be founde in Heaven.

7 And that great Dragon, that old serpent which is called the Diuell, and Sathan, was throwne upon the earth, and his Angels with him.

8 And I heard a great voice in Heaven, saying: Now is wrought saluation & strength and the kingdome of God, and the power of his Christ: for the accuser of our breibren is ouerthrowne which accused them in the sighte of God day and night.

9 And they overcame him through the bloud of the lamb and the words of their testimonie, & they loued not their liues vnto death, and therefore reioyce in Heaven and see that dwell therein.

The

## The first Sermon.

**B**y the consent of the most  
of the ancient fathers  
and late writers: this wo  
ma doth signifie y<sup>e</sup> church  
or the people of God cho  
sen to saluation. The greate red Dragon  
signifieth Sathan. Michaell signifieth  
Christ: and his Angels the true Christi  
ans.

This portion of Scripture is as it were  
a picture of the people of God fighting in  
the wilderness of this world against Sa  
than and his limmes, vnder the Banner  
and guiding of Christ Iesus their grand  
captaine; and of that victorie whiche this  
Michael, this mightie and strong conque  
rer doth get vnto his people ouer their a  
foresaid enemies.

The principle. 1. The apparrel of y<sup>e</sup> church.  
part. points. 2. The conditio of y<sup>e</sup> church.  
be these. 3. The victorie of y<sup>e</sup> church.

For the first generall point. The first  
particular les<sup>on</sup> of that is the Sun, the ap

part of the Church. The sunne ~~best~~ the sun of righteousness, Christ Jesus the righteous.

For like as the sun doth as it were cloth and keepe warme: and comfort al the creatures of this world: so Christe the Sun of righteousness, doth cloth, keepe warme, & comfort the Saints of God vpon Earth.

For to the sanctified and chose Romaines  
Ro. 13. 14. Galathians (saith the Apostle) Christu  
Bal. 3. 28. induistis, you haue put on Christ and clo-

thed your selues with Christ. And to the  
Eph. 5. 14. same effect to the Ephesians to be sancti-

fied. Awake thou that sleepest and rise fro the  
dead, & Christ shall shine vpon thee. The ben-  
e and blesse of this appavel wil the bet-  
ter appere, if we behold our naked and  
ougly cursed state without Christ.

Man by nature is carnall, solde vnder  
sin, the bondman of sin: and the reward of  
sin is death. Man by nature is the childe  
of Gods wrath, the vessel of Gods wrath

Ro. 7. 14. Remember (saith the Apostle) that you were  
Ro. 6. 2. without Christ, being aliens from the commo

Eph. 2. 3. welth of Israel, strangers from the testame-  
Eph. 2. 12. of promise, hauing no hope, and being without  
God in this world.

S. Iohn setteth the cursed nakednesse  
and

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& the blessed apparrell together in the first chapter of the Revelation. *Grace and peace* Apo. i. 5.  
(saith he) be unto you from Iesus Christ, who hath loved vs, and washed vs from our sins in his owne blood, and made vs *Kinges and Priests vnto God his Father.*

Firste we are to learne, what hath Eph. 2. 4.  
deliuered vs and clothed vs. The loue of **G O D**, the riche grace and mercie of **G O D** in Christe. For **G O D** which is greate in mercye, for his greate loue wherewith he loued vs, euen when we were dead by sins, hath quickned vs together with Christ.

Next we are to learne, from what we are deliuered. From the bondage of sinne, from the terroz of death, from the fearfulnes of gods wrath. What is from euerlasting damnation & toiments vnspeakeable.

Wherby we are to learne, to what we are deliuered. To be *Kinges and Priests vnto god*, to kil our beastly affectiōs with faith in the death and merits of Christ, to burne the with the heat of loue, that is, to present both our bodies & soules, a quick, Ro. 12. 1.  
holy and sweet sacrifice vnto God, to liue before God in holines and righteousnes al the daies of our life.

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**1. Pet. 2. 9.** Ye are (saith S. Peter) a spiritual house  
an holy priesthood for to offer up spirituall sa-  
crifices acceptable vnto God, & brought by Christ.  
Ye are a chosen generatiō, a royal priesthood,  
a holy nation, a people which are wion, that ye  
should shew the vertues of him that called you  
out of darkenes into his maruailous light.

**Apo 3. 7.** Thus saith the holy and true, which hath  
the key of David, which openeth and no man  
shutteth, which shutteth, and no man openeth:  
**Apo. 3. 17.** because thou sayest I am rich and full of goods  
I neede nothing, & knowest not that thou art  
wretched and miserable, and poore and naked:

I counsell thee to buy of me, golde tried in the  
fire, that thou maiest be rich, and white raimēt  
that thy filthie nakednes do not appeare, & an-  
noy thyne eyes, & saye, I am rich, that thou maist  
see,

The Christians be clothed with the bright  
Son Christ Iesus, and made a spirituall  
house & holy priesthood; not to defile their  
garments with sin, but to buy and receiue  
of Christ the Golde of liuely Faith, the  
white garment of righteousness, and the  
euersalue of the knowledge of Gods word,  
that their light may shine before men, to  
win them to God, that they being the salt  
of the earth may season & edifie their bre-  
thren,



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then, that they testifie vnto the worlde, that they be the children of God & by good works may stop the mouthes of such as would take any occasion to speake euil of the Gospel.

The next particular lesson is. That the Church waileth the Moone vnder his feet. The people of god do not care for the changeable & fading goods of this worlde, which eb and flow, increase and decrease, and change as the moone.

Exhortation (saith Saint Paule vnto 1. Tim. 2. Timothee) that are rich in this worlde, that they be not high minded, nor trust in vncertain riches, but in the liuing God (which giueth vs abundantly all things to enioy them) that they doe good; that they be rich in good works, that they be ready to giue and glad to distribute, lay vp for themselves a good foundation against the day to come.

Birth, beautie, riches, renowne and glory of this worlde, be wel likened by a good father to an Auditors counters, which sometimes represent an hundred thousand pounds, sometimes a thousand pounds, sometimes a shilling, sometimes a peny, sometimes they are laid aside for nothing. So the counters and houses, and rich persons of the worlde

A. v.

sometimes



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sometimes they erre, sometimes they bee  
lesse, sometimes not worthy the grose that  
beareth them. And therfore that heathen  
Emperour Saladinus was both wiser than  
a great sort of Christians, whiche when he  
had gotten great victories, and great spoiles  
ouer great cities and countreies, and  
after fel sicke, & sawe that he must needs  
dye, required that whē he should be caried  
to his tumb: there should be caried before  
him a faire white sheete vpon the point of  
a speare, and proclamation to be made.

These are the rich spoiles which Saladinus  
carieth away of all his triumphes &  
victories.

And surely & great mē of this world shall  
one day become the Auditors Counters,  
and shall play Saladinus, they shall dye and  
carry away with the nothing but a shrow-  
ding sheet: the wise men of this world shall  
one day become the Auditors Counters,  
and shall play Saladinus, they shall dye  
& carry away with them nothing but a  
shrowding sheet. The rich men of this  
world shall one day become the Auditors  
Counters, and shall play Saladinus, they  
shall dye and carry away with them no-  
thing but a shrowding sheet: and therefore

the

the people of God doe treade these monies  
& vanities vnder their fete, vse these out-  
ward blessings of god to the glory of god,  
to the reliefe of the strangers, the widow,  
the fatherlesse, the impotent, and such as  
cannot helpe themselves.

In this treading & vsing of these monies  
& transitory goods doth God delight, for  
Christ setteth it downe so in the great and  
dreadfull last charge. *You sawe me hungry.* Mat. 25. 35

and gaue me meat, you sawe me thirsty & gaue  
me drinke, you sawe me naked, and gaue mee  
clothing, you sawe me harbourlesse & gaue me  
lodging, you sawe me sicke and in prison & you  
ministred vnto me. And they shall say, Lord  
when did we feede thee, clothe thee or minister  
vnto thee? And he shall say, when you did it to  
any of these little ones, you did it vnto mee. Ac-  
cording to good Saint Hieroms saying,  
feede Christ in the hungry, clothe Christ in  
the naked, lodge Christ in y<sup>e</sup> harbourlesse,  
minister vnto Christ in the stranger, in  
the widow, in the fatherlesse childe; and  
such as cannot helpe themselves.

Histories make mention of a good duke  
of Subaudia called Amodeus, vnto whom  
certain Ambassadors from sovraine prin-  
ces resorted, and after their publique af-  
faires

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fares done: they asked him, if he had any  
hounds, for they were desirous to see some  
hunting with hounds. Hea quoth Amodeus  
I have a kennel of as good hounds as a  
ny in Europe, if you come early in the mor-  
ning you shal see them. The Ambassadors  
came early in the morning, & Amodeus  
led them to the backside of his house, and  
there shewed them a great sorte of poore  
folke at breakfast. Atque hi sunt inquit  
canes mei. These be my Houndes, with  
these doe I hunt. Amodeus was a good  
hunts man, and hunted ful wel. Corneli-  
us the Centurion hunted w these hounds,  
and the Angel said vnto him, Thy prayers  
and thy almes haue climed vp to heauen, to the  
sight of God: He that giveth vnto the poore les-  
sel vnto the Lord, and looke what he layeth  
out shall be paid him againe. Blessed is he that  
considereth the poore and needy, the Lord will  
deliuer him in the time of trouble. Blessed, &  
a thousand times blessed is he that for gods  
sake helpeth them that be in misery.

There is now a necessary and a chari-  
table prouision to erect houses in boroughs  
and market townes, for sutch as woulde  
work if they had it but cannot be set a worke  
Further that work and hunt with Amodeus

Act. 10. 4.

Pro. 19. 17

Psal. 41. 1

deus

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7

deus his hounds. Make no more account  
of your auditors counters, your birth, wit  
dome, authoritie, riches, then Saladinus  
did: so they that yeeld by but a shewding  
that. Hunt with Amodeus houndes, and  
remember that you can enjoy but youre  
Thomer. *If you reserve any til the morning it  
will rot and be full of wormes.*

Ex. 16. 20.

When you have provided iudgement for  
your own family, bestow the rest of your  
Manna upon hospitals, upon poore schol-  
lers, upon mending highwaies and suche  
good deedes. Bestowe it in the day of your  
life upon some good work or other. If you  
think to lay by any part of your Manna &  
goods against to morrowe, againste an o-  
ther day, it will rot and be full of wormes.  
The moths will eat it, or the thieves will  
steal it: your prodigal posterity will make  
it away, or one bad person or other will  
have it away. Therfore see it wel bestow-  
ed before your eyes, and tread the more &  
glory of this world under your fete.

Mat. 19. 6

The third lesson is, That the Church is  
crowned with xij. starres. In the firste of  
the reuelation, the holy Ghost doth saye,  
that the Son of man had in his hande se-  
uen starres. And after he saith the starres

Apo. 1. 16

Apo. 1. 20.

be

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be the Angels of the seven Churches. And so in this place the xij. starres be the Angels of the xij. Churches. And because the number 12. and twelue be perfect numbers: they signifie the Angels, Ambassadors, or ministers of the vniuersal and catholic Church, according to the opinion of the most of the fathers both old and new. And to the same effect (saith Saint Paule)

2. Co. 5. 20 *We are Ambassadors in the name of Christ, even as though God did beseech you through vs. So pray we you in Christes stead, that you would be reconciled vnto God.* And the same Saint Paule. *Let a man so esteeme vs euen as the Ministers of Christ and stewards of the mysteries of God. These starres, Ambassadors or Ministers bring to you the word of God, the way to your saluation. These starres, Ambassadors, or ministers, bring to you the holy and blessed sacraments, the pledges and pawns of your saluation. And therefore they shoulde bee moste welcome and deere vnto you. But euen as the clouds doe many times hide the starres, whiche theye moste brighte: So the Clowdes of malice, and Couetousnes, & Godlesseesse, doe hyde the starres and ministers of the Gospel.*

At

It is a world the see how welcome and  
deere the darke stars were which brought  
þ doctrine of men and deuises of men. No  
lands were too much for the, no estimatiõ  
too great, no treasure too much. And now  
when the bright starres of the Gospel,  
bring the sincere word of God, the heauē-  
ly Manna and bread of our soules, þ path  
to the topes of celestial paradise, which  
neither eye hath scene, nor eare hath heard  
nor tong can expresse, nor hart conceiue:  
every little is too much for them, euery  
one doth pine and grudge at them, euery  
meane man may, and doth carry vp and  
downe sclanders of them, reuile them in  
euery alehouse and tauern. God grāt that  
this contempt of Gods ministers be not  
a certaine token of the ripenes of sin, and  
a woful fall hard at hand.

1. Cor. 2. 9

But yet ministers must not be discour-  
aged, for the scholler may not bee better  
than his maister. Our Sauour Christe  
was called a glutton, a drunkard, a com-  
panion of publicans and sinners, a woo-  
ker by Belzeub: and yet he was moste  
godly and did moste godly. Though they  
call you what they can call you: cry you  
out against vice, cōdemne Epicures, Pa-  
chiuils

Mat. 1. 19.

Mat. 12.

14.

129

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chivils and godlesse persons. Tell them  
sin is sin, vanitie vanitie, trueth trueth, &  
vertue is vertue. Liftē by your voyces  
like trumpets, and shew the people their  
sinnes: shine like Starres in this darke  
world, & you shall shine with your great  
morning star Christ Iesus in the king-  
dome of heauen.

Esa. 58. 1.

Apo. 22.  
16.

The fourth particular lesson is, That the  
Church triuileth & is pained to bee de-  
liuered. The Church the spouse of Christe  
clothed with y Sun of righteousness (treas-  
ding vpon and neglecting the Spone, and  
chaunging loyes of the worlde, crowned  
with the Starres and ministers of the sal-  
uation of man) cannot be idle nor carelesse  
nor cold, but is made careful and warme,  
and zealous of Gods truth. The Prophet  
Dauid speaketh of this woman and peo-  
ple, which saith. *I held my tongue and spake*

Psal. 39. 2.

*nothing, I kept silence euen from good wordes,  
but it was paine and griefe to me, my hart was  
hot within me, as while I was thus musings, the  
fire kindled, at the last I spake with my mouth.*

As also the Church saith againe in the

Psal. 119.

136.

Psal. 119.

123. 139.

*My eies gush out with  
water, because men keepe not thy law. My eies  
are wasted away with looking for thy health  
and*



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*and for the word of thy righteousness. My zeale hath euen consumed me, because mine enimies haue forgotten thy cōmandements. It grieueth me when I see the transgressors, because they keepe not thy lawe.*

Our english Church (God be blessed) is clothed with the robe of Christ, professeth Christe truely, is crowned with infinite starres and good professors of his worde, and yet it is a wonder to see howe colde the zeale of it is, how little hate of sinne it hath. In daies passe whosoever did trauell and was pained to bring forth the worde of God and vertue and truth, was liked and furthered of al men. Bad persons were generally hated and disliked. But now is the quite contrary. I meane not, nor I cannot say that there are so many or so great malefactors, as hath bene in other times: but this I may say and this I must say, that there is not the deuotion towarde God, nor that loue of vertue, nor that hate of sin that was in the time of darkenes.

A man is not liked because he doth wel, nor disliked because he doth euill. But now there is an Art to heape and throng a sorte into one faction, and they bend them

B. j. selues

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selues to speake, and doe all the euill they can devise by such as they mislike, be they neuer so good, and to speake and doe al the good they can, for such as they like, be they neuer so bad, yea though their badnes be marked to the eye.

Apo, 2. 5. Remember therfoze from whence you are fallen, and repent and doe the firste woꝝkes, or else, he that holdeth the seuen starres in his right hand, and walketh in the mids of the 7 golden candlesticks, wil come shortly & remoue your candlesticks out of their places. God grant vs al light and loue, one and other to repent. And as we would seme to wear the rich apparell of the Gospell of Christ, and to be starres in this Church of Christ, that so we may trauel and be pained to be deliuered, that is, to be zelous and redy to set forth gods gloꝝy, and to tread downe and suppress vice, Idolatrie, and vanitie.

## The second part .

**T**he second principal point is, the condition of the Church to be maligned of Satan, and pꝛotected by God. As the people

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people of God be zealous and earnest to  
sow the word of God and plant religion: Gen. 3. 11.  
so the Dragon and Sathan be as watchfull  
and painefull to deuoure the frute. Mat. 4. 3.

Adam was no sooner borne, but Sa-  
than assalted him,

Christ was no sooner borne, but Sa-  
than tempted him.

The Dragon is great and red, & hath  
many heds, & many hornes, and many  
crownes, full of deceit, craft malice, poi-  
son, pride, power, might and fiercenesse,  
and by worldly promotiō, laker, fauor &  
other flattering fancies, he entagleth ma-  
ny wise men, and casteth many Starres  
downe to the ground, and plucketh them  
clean from Christ and maketh them car-  
nal and vngodly in al their wisdome, stu-  
dy and woꝝkes. And he standeth ever be-  
foze the womā traueling, euer moze way-  
ting his pray, where the gospel is sincerly  
taught. The children of God be no sooner  
bozn again and renewed by the spirit of  
god, but he seeketh to deuoure the fruit of  
grace sowne in their hartes. He vseth all  
crafts, policies, and engines to take the  
word from the hart, lest the people belie-

W. y.

uing

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ning it would be saued.

- If the woman: if the people of God sleep but a little or giue theselues to carelesnes,**
- Ma. 13. 25** the enuious man commeth, this Dragon commeth and solweth the tares of Sin to choke the seed of religion, which the woꝝk-
- Iob. 1. 7.** man of God had solwed befoꝛe. He goeth about the laꝛd and walketh thꝛough it. He is a painful visitoꝛ, he visiteth & searcheth eueꝛy coꝛner of his circuit: he sifteth al the people, euen as wheate is sifted, & goeth about to turne al to chaffe of vanity & pleasure. This watchfulnes and craftynes of the Dragon should teach vs also to be watchful: soꝛ so reasoneth saint Peter.
- 1. Pct. 5. 8.** *Be sober and watch, for your aduersary the deuil goeth about like a roring Lyon, seeking whome he may deuoure.*

- Watche we should to continencie, soꝛ such as will be drunken either with the pomp, or poꝛt, or pleasure of y<sup>e</sup> woꝛld: are sure to be deuoured of the dragon. Watch we should to pꝛaier, lest we fal into temptation. For those that foꝛbeare fasting & pꝛaier are easily tempted of the Dragon.**
- Ma. 25. 45** **Watch we should al in our calling that**
- Luc. 16. 2.** **we may be found good stewards and giue a good**

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good account, when we shal leaue the stewardship of this life.

Ministers ought to watch and to crye out zealously and boldly against all kind of sin, in al kind of persōs without respect

Magistrates ought to watch & to beate down al kind of sin & punish al kind of sin in al kind of persons without respect. E- uery householder ought to watch to see y not only himself, his wife and Childzen, but also his seruants, yea the least boy & girle that is in his house be brought vp in the knowledge & feare of God : for if any of them perish for lacke of instructiō, that hougholder shall answere for their blood, and be deuoured of the Dragon. Watch ye nobles to the defence of religiō, trueth, and Justice. Watche ye Ministers to the teaching of religion, trueth and Justice. Watch ye Judges, Justices, and Magi- strates, to the execution of religiō, trueth and Justice: watch England, watch Lon- don to thankfulness to God, least the bles- sed Child of the faithfull woman (Gods holy word) be once again deuoured of the dragon. And to comfort you against this watchfulness and cruelnesse of the Dra-

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gon, is the goodnes of God, a foztresse and bulwark. foz first notwithstanding the Dragon be so watchful, and cruel and ready to deuoure: God againe is ready, yea a thousand times moze redy to p[re]serue: he defendeth his, blesseth and p[re]serueth his foz the woman brought forth hir Childe and it was take[n] bp to god & to his th[ro]ne

Exo. 14. God brought the woman his Church of Israel, great with child out of Egypt. The Dragon stood ready by the Amalekites, Midians, Moabites, & su ch other to deuoure the Child . But the Childe, Gods lawe

Psa. 80. 3. was brought forth: foz the heathen were cast out, & Gods vine planted, God made rowme foz it and it filled the lande. The hills were couered with the shadowes of it, and the boughes thereof were like the goodly Cedar trees: he stretched forth hir branches vnto y sea and hir boughs vnto the riuer; that is, god toke it to his th[ro]ne and protection .

Mat. 20. 7. The woman the primatiue churche trauailed, and was pained to b[ri]ng forth hir child the Gospell of Ch[ri]st Iesus . The Dragon stood still by Annas and Caiphas by Pilate and Herode, by Simon Magus the

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the sorcerer, Alexander the coppersmith, Act. 8. 9.  
 and Demetrius the siluer smith to deuour 2. Tim. 4.  
 the Child. But the word of God increas- 12.  
 sed, and the number of the disciples mul- Act. 10. 24  
 tiplied greatly, and the Lord added to the Act. 2. 47.  
 congregation dayly such as should be sa-  
 ued, & toke the Gospell to his thron and  
 protection. The Germain church trauail-  
 led and pained to bring forth hir Childe  
 the Gospell of Christ. The Churches of  
 Poleland, Denmark, Sueueland, England  
 and Scotland haue trauailed & bin pained  
 to bring forth the Childe, the Gospell of  
 Christ Iesus. The dragon hath stood rea-  
 dy by y Italian Caiphaz, the Romish scri-  
 bes and pharyses, their Pilates: their He-  
 rods, their Simons, their Alexanders and  
 Demetriusses to deuoure the Child. But  
 the Gospell doth flourish and prosper in  
 these lands, and god hath taken it to his  
 thron and protection. The Churches of  
 France & Flanders do trauell and are  
 pained to bring forth their Child the gos-  
 pel of Christ Iesus. The great red Dra-  
 gon doth bestur himself with al his heds,  
 hoznes and crownes, powers and crafts,  
 limmes and partakers, to deuoure their  
B. iij. Childe



## The first Sermon.

o.2.10 Childe the Gospell of Christ Jesus. But  
it shal be bozne and prosper, and god shal  
take it to his thzone & p[ro]tection. For the  
deuill may imp[ri]so[n] them & trouble them  
3. E[cc]l[esiastes] 4. ten daies, but in the end the faithful shal  
haue the crowne of life, and trueth shal  
p[re]uaile.

The next step of Gods godnes, is the  
rod of Discipline, for the direction of his  
Church and people. For as he begetteth  
his Childzen with the p[re]aching of the  
Pro. 22. 15 word: so he appointeth a rod & Discipline  
for the direction of his people. The folly  
is tied to the Childes hart: the rod of co[r]r[ec]tion  
must take it away. Child[re]n of the  
best nature wil leave their bookes & play  
and sal together by the eares, if the rod of  
co[r]r[ec]tion be not shewed to the. And the  
people of the best nature wil leave y<sup>e</sup> book  
of Religion and spend their time in idle  
play and pastime, or fall together by the  
eares, and to contention if the rod of co[r]r[ec]tion  
doe not stay such folly. The wise  
man curseth that woad of the which Ima-  
ges be made to draw men from the crea-  
tor to the creature: but blesseth that woad  
by the which Justice is done, and men be  
drawne

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drawne from folly to the feare of God.

Gods people be sheepe: the shepheard needeth a whistle, and he needeth a Dog and a hooke, that such sheepe as will not cōe in with whistling, may be either baited in with a Dog, or drawne in with a hooke. The preaching of the word of God is the whistling. Such as wil not cōe into the fold of saluation by the whistle of the word, must be cōpelled to come in by the Dog and hooke of discipline. The ministers doe sing & play vnto the people with the harp of the word. But the people wil not daunce after the mesures of the word. Ps. 79. 13

The ministers mourn vnto the people moued with the iudgements of gods Justice: but the people weep not for their sin and for the wrath of God comming: whē neither the blessings of God nor the cursings of God wil preuaile: the iron rod of discipline is requisite to bruse the stony hartes, and cause them to weepe and to daunce after the mesures of the worde. When the railes of the law woulde not hold the straying sheepe of Israell in the pasture of the word: God himself appointed for the hedge of thorny discipline. Ma. 11. 17

15. v.

The

Ose 2. 6.

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- Luc.14.23** The guests would not come to the kings feast by bidding, and therefore the King took order with his seruants to compel them. The feast is Religion, the hearing of the word, the receiuing of the sacramēt. Bidding, is exhortation out of y<sup>e</sup> word of god. Compulsion, is the iron rod of discipline which must then be vled when exhortation wil not serue. Miriam, Moyses sister was bidden to the Kings feast, by many blessings of God. But she rose from the table, & therefore the rod of leprosie compelled hir to come in again. The lost son left the kings feast, y<sup>e</sup> church of god, but y<sup>e</sup> rod of pouerty compelled him to come in again.
- Nu.12.10.** Our maister Christe ioyned the worde & discipline together. *My house* (quoth he) *shal be called the house of praier; but you haue made it a den of thieues.* And he made a whip.
- Luc.15.12** & whipped the buiers & sellers out of the temple. The great King and God Christ Iesus, hath biddē al Englishmē to the feast of his word and sacraments by his Seruants helth, welth, cōcord, his ministers & preachers. But some will not come to the feast; some sit downe & tast not of the meat, some snatch a little, and by and by run
- Ma.21.13.**
- Ion.2.15**

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run away: the ministers doe whistle vnto the pipe to them, sing to them, mourne to them, pitch the railes of Gods lawe, and preach the word and Gospel to them. But they will neither daunce or mourne folly is tied to the childrens harts: therefore it is now requisite that Judges and nobles, and counsellors, which haue in this common welth the authority & countenance, should draw out the rod of discipline and take folly from these childrens harts. It is now requisite for counsellors for Judges and nobles, to vse the word of Justice the hooke of discipline, the thorns of punishment, the iron rod of correction, & the whip of severity to drawe in these vnthankful guests, and to keepe them into this most blessed feast, to cause high and low to come into Gods house, to heare the word of God, and to receiue his holy sacraments, the pawns and pledges of our redemption, and more worth than all the treasures of the world.

The third step of Gods goodnes is the prouidence of god, which prepareth a place for his church in the wilderness, and seddeth his people in the wide world, a thousand

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land, two hundred and thre scoze daies.

**Exo. 1. 61.** God fed the Children of Israell fortye  
**Exo. 17. 6** yeres in the wilderness, with bread from  
heauen and water out of the Rocke. God  
fed the children of his primatiue Church  
in the wilderness of this world in y daies  
of Nero, Dioclesian, Iulianus and others,  
with the water and bread of his mightie  
power, a thousand, two hundred and thre  
scoze daies. God fed the widow of Sa-  
reptha with a little meale in a baryl and  
a little oyle in a cruse, till there fell raine  
vpon the earth. God fed the widdow his  
church of Europe, with a litle meale, and  
a litle oile of his word, from the Empire  
of Phocas to the Empire of Sigismonde,  
til the raine of his grace fel vpon Bohe-  
mia, Germany, England and other.

**Da. 14. 33.** There was in Iewry a prophet called Aba-  
cuck, which had made porage, & broken bread  
in a deepe platter, and was going into the feeld  
for to bring meat to the reapers. But the An-  
gel of the Lord said vnto Abacuck, Go carry  
the meat that thou hast vnto Daniel, which is  
in the Lyons den, and the Angel of the Lorde  
tooke him by the haire of his head, & through  
a mightie winde set him in Babilon vpon the  
den

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den, And Abacuck cried saying : O Daniell  
thou seruant of God, haue, take the breakefast  
that God hath sent thee. And Daniel said: O  
God, hast thou thought vpon mee ? Well thou  
neuer failest them that loue thee.

God hath fed his Daniels, Luther. zuin  
glius, Caluin, and infinite such others in  
the Lions den of persecution and trouble  
he hath sent vnto them many Abacucks  
to bring to them the potage and comferte  
of God his goodnes prepared for the reas-  
pers and worlblers, for God neuer fail-  
eth those that loue him. Though the  
Water and Manna of the Gospell bee  
not so plentifull. Though the meale and  
Dyle of Religion be not so abundant.

Though Daniels and preachers be not so  
wel fed and comforted in the wilderness  
of this world, as good and zelous men doe  
wish, let them be content and take patie-  
ence, and relye vpon this. God must feede  
his Church in the wilderness, a thousand,  
two hundred and thre score daies. Let  
them remeber the answer that was gi-  
uen to the soules of those which were kil-  
led, and the testimony which they had,  
which cried with a loud voice, and saide:

How

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*How long Lord thou holy & true wilt it be ere thou reuenge the bloud of thy Saintes vppon those that dwel vpon the earth? & they were bidden to be quiet a while, vntill the number of their felloſw ſeruantes were full, which muſt be killed as they be.*

God hath a number of childzen that muſt be killed, and a number of daies in the which his childzen muſt beare his Crosse & ſeede in the wildernes of this woꝛlde: & til the number both of the Childzen and daies be ful: the godly neither can haue oꝛ ſhal haue their ful of the heauely Manna, and bread of the blessed meale & oyle of ſincere religion, which they ſo greatly deſire: but ſo ſoone as the number of the ſaints and daies be ful, ſo ſoone ſhall they be made pillars in the church of god, and haue their ioies perfected God defend vs againſt the malice of ſathan, and ſend vs his profitable rod of diſcipline, & ſeede vs by his prouidence in this wildernes one thouſand two hundred & 3 ſcoꝛe dayes.

The third part.

The



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**T**he third general point, is the victory of the Church. The first particular lesson of that is the warfare. The life of man vpon earth is a warfare: and here, Iob. 7. 1. vpon we call the Church of God vpon earth, the Church militant, the fightyng and warfaring Church. In war we first Gal. 5. 17. loke to the manner of the fight, which is here of the spirit and of the flesh, for the flesh fighteth againste the spirit and the spirit against the flesh.

These two doe contrary one to the other. The woorkes of the flesh are manifeste, Gal. 5. 19. which are these, fornication, vncleannes, incontineney, Idolatry, witchcraft, mallice, contention, enuy, heresies, drunkenness, gluttony and such like. The fruites of the spirit be ioy, peace, patience, liberality, long suffering, mildnes, faith, modestie, continency and chastitie.

Next we loke vnto the captaines, and the first captaine in this war is Michaell the strong and mightie, the Lyon of the tribe of Iudah, Emanuel, the great counsellor, the prince of peace, the aduocate of Apo. 5. 5. the faithfull, the Angel of the testament, Ma. 1. 13. the head of the Church, the Conquerer of Esa. 9. 6. death, 1. Ioh. 2. 1.

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Mala 3 1. death hel & sin. The Judge of the quicke  
Col. 1. 18. and the dead Christ Iesus, God eternal,  
Act. 1. 42. God almightie. The Captaine of the o-  
ther armie, is the great red Dragon, the  
Apo. 12. 10 old Serpent, the deceiuer of the whole  
Eph. 6. 12. world, the accuser of our bꝛethꝛe day and  
night, the woꝛldly ruler, the gouernour of  
darkenes in this woꝛld, which is the De-  
uil and Sathan.

Eph. 6. 4. Michaels souldiers be the ministers of  
Christ, the elect, the Childꝛen of light, the  
blessed of the Father. The Dragons  
Souldiers, be the ministers of Sathan,  
the wicked, the Childꝛen of darkenes,  
the curssed.

The armour of the Christian Souldi-  
ers, is the girdle of trueth, the bꝛestplate  
of righteousness, the shoes of peace, the  
sheld of faith, the sword of the Spirit,  
which is the word of God. The Helmet  
of saluation, the darts of Praier, fasting  
and almes. Then the armour of the con-  
trary souldiers must needs be, the Girdle  
of falshood, the bꝛestplate of Iniury, the  
shoes of discord, the sheld of infidelitie, &  
sword of the flesh, which is the doctrine &  
wisdom of man, the helmet of mistrust  
the

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the darts of deuoutlesse, epicurisme, and inmercifulnesse. It is a good rule in Logick, that of contraries there is the same knowledge, as white and blacke, good and bad. Then he that shall knowe the bad weapons, shall also knowe the good, which I will briefly run ouer.

The first is, the Circle of Falsehood, which containeth all lying, sophistrie, and hypocrisie. So the children of darkness giue themselves, first with false speeches, false rumors, false surmises, sclanderous booke, and infamous helms, false othes, protestations and exonerations, false accusers, and false witnesses.

Next, with Sophistrie and doubling, vsing words and sentences of double sence, to the contrarie of the meaning, ioining words together that are disioining, or disioining words and sentences which should be red whole; by wrong pointing and pronouncing, by changing the substance into the accident, or the accident into the substance, making the cause the not cause; or the not cause the cause, reporting things done or spoken

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Simply, which be done or spoken in part. That is, in respect of some time, or some place, or some person, or to alledge things done or spoken in part, to be done simply, in telling of a deed, to leaue out the principall matters, and to utter the rest as a full troth.

Thirdly with hipocrisie and dissimulation, in pretending loue of Religion, deuotion, friendship and faith, & vnder the colour of those to hide superstition, deuotulesnes, guile and vntroth. Examples of these in y<sup>e</sup> wo<sup>l</sup>d there be too many, but I will by a few giue you to ame at the rest: and for these false speeches & selanderous reports, I will leaue you to the common tables, where either at dinner or at supper, you may heare too manie after they are warme with wine. There is nothing moze necessaris now adaies, then some good order against table talke. Mens tungs now be so free & so licentious, that they will spare none, not Iudice, not Iudge, not Shirif, not Maio<sup>r</sup>, not Preacher, not Bishop, not gentle man, not noble man, not Councello<sup>r</sup>, not Prince. And surely this libertie is as it were

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were the seed and spring of rebellion: for when they haue reuealed euery state their fill: then they begin to agree together, to publish infamous booke, to set robberies, rebellions, and insurrections, and to frame new common wealthes.

Sophisters were wont to be only in scholes, but now they be euery where. The farmer and grasser can play the sophister, in bidding in their coine and cate tell till the price be raised. The artificer can play the Sophister, in making his wares shew better then they be. Petifoggers at the law can play the sophisters, in setting a good face, and applying good words to a bad matter, in pretending truth & iustice, when they seeke to overthrow truth & iustice. Officers can play the sophisters, and pretend Justice, and yet seeke gaine and lucre. In Religion, men can play the sophisters, and talke of the catholicke church, when they meane the church of Rome. And talke of good works: when they meane dead works. Talke of faith and conscience: when they meane opinion and fancie. Men can talke of the reformation of the Church:

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and

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and meane the spoile of the gods and lands of the Church. All these be Sophisters, and gird themselues with falshood.

The next is the bestplate of iniurie, which containeth wrongfull deys, whe by authoritie and might, mens goods bee taken away or holden back. And to leaue the common wrongs, there be sprong by new kinds much to be bewailed. The one be sea theues, suche as lie in the straights and corners of the sea, and take other mens goods from them by force, and make them often times water spaniels, or send them to feed Haddocks, as they call it. And among the greatest offenders in this kind, some Englishmen be thought to be. There will lie together either men of diuers nations, or such as can speake diuers languages, so that whatsoener nation the Merchant be of, the pirats will be of another and of another language. More men lose their lings, and true men their goods. Before God I speake it, I thinke the sea be cursed for these murders and robberies. And I am sure God will curse this land, for nurting and fostering them without repen-

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repentance and iustice done vpon the offenders. Let men pretend what they will, God is the God of iustice. They giue them this od name: that, If they were Turkes, or Heines, or Infidels; wrong ought not to be done to them: say rather we ought to deale so iustlie, and so vprightlie with them, that they seeing our good works, might be won to honour our God, & profess our Gospell.

Another be land thieues, such as get fatherlesse childrens goods into theyr hands, and either defraude them of the whole, or else of the greater part. And if they will not be content with a little peece, do driue them to the lawe, and to make them spend more then their legacies or portions cometh to, before they obtaine it.

Third of such as be in the commission for the peace, or for the subsidies, or for musters; which use those commissions to gaine by, such as will bring them rewards, and passe at Siles and Sessions in Iewries, as they would haue them, shall be little or nothing in the subsidie booke: they shall be charged with little or



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no armour: Shall not be appointed to the warres, nor looked to in the musters. But such as can not, or will not reward p[er]illously, nor p[er]t[ur]b their consciences to his s[er]uice, or his s[er]uice: they pay for all. So that the payments now adaies in manie places, rest vpon the three pound men, or foure pound men, or five pound men: which God knoweth needs more to haue glorie in them then to pay oftentimes. And the great rich men, which be worth a thousand, five thousand, nay ten thousand pounds, scape for ten pounds, twentie, thirtie, fortie, fiftie pounds at the most. The next point of Armbur, be the thoes of enuie, of hate, of malice, wherewith the souldiers of darkenes be thob, whereof our daies are to fall, and the daies whereof it was said, *Frigitur* *Matth. 24. 12.* *charitas malis obruitur.* The loue of manie shall waakey cold. And yet we are full of one kind of charitie: but it is but a blind charitie, and uncharitable charity. This must needs be a point of charitie to further your neighbour to heauen. And surely there be many that had leuer haue their neighbour go to heauen rather then them-

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themselves. For one good helpe to heaue  
it is, for a man to be told his faults. And  
many be ready not only to tell, but to  
write and print their neighbours faults:  
their coldnesse in religion, their slacke  
faith, their want of hospitalitie, their do-  
ing of this euill deed and that euill dede,  
they leaue nothing forth, nay they will  
ad and deuile. This is a kind of charitie,  
for it maketh good Christians more ware  
and circumspect in their dedes, and ma-  
keth them call to remembrance, whether  
they haue offended God or their neigh-  
bours in that sort. But this is vncharita-  
ble charitie, for it groweth not of hate of  
bice, or loue of vertue: but of enuy, malice  
and cōtention, to deface their neighbour.

The next point of armour is the shield  
of infidelitie, whereof I am verie loth to  
speake, & loth to suppose that any should  
be faultie. I trust there bee none that  
doubt either of God or of the Diuell, or  
of heauen or of hell, or of the resurrection  
of the dead, or of the life to come. Though  
some liue so, and speake so, as they giue  
great occasion to many to suspect that  
they looke for no life after this life.

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The Papists were wont to say, that this religion would bring in infidelitie, but most falsely and most vittrally: marrie, what want of discipline hath done and may do, that is another point. Neither hath there been, nor is, nor can be any fault in the religion, for it is the sincere Religion that Christ Jesus left to his Church. But surely the weakness of Magistrates either hath done or may do much harme. Many there be that make little account of common prayer, and as little of the word or of the Sacraments. Not surely, because they want zeale and religion altogether, but either they beare themselves of the loosenesse of the time, or of the countenance of some great persons upon whome they depend. In that case there be diuers partlie irreligious, and partlie Papists and spies to, that feare or none dare or may controll them, without greater danger to the controller, then to the controlled. These talke their pleasures of Christian preachers and ministers, and telf at common prayer and at Sermons, and at euery good thing. But this is the fault of man and time, not the fault

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fault of Religion. And therefore it is to  
be said, *Qui sordescit sordescat adhuc*; they  
that will needs be naught, let them be  
naught; *Apoc. 22. verse. 81.*

Open may not cut downe Wines, be-  
cause bad men be drunken with wine.  
Neither take away marriage because bad  
men breake wedlocke. Neither take a-  
way the law, because bad petifoggers a-  
buse the lawe to quarrell and trouble  
poore men; Neither may we take away  
the word of God and the Sacraments  
because bad men abuse them; and con-  
temne them to their owne destruction.

We preach Christ crucified, to the Jewes  
a stumbling block, to the Gentiles for  
dishonour. But to those that be called both  
of the Jewes and Greekes, Christ the po-  
wer of God, and the wisdomme of God.

For the word of the crosse is foolishnesse  
to them that perish: but to those that be  
saued it is the power of God. Preachers  
be the sweet sauour vnto God, both in  
those that be saued and in those that pe-  
rish, to the one the sauour of death vnto  
death, and to the other the sauour of life  
vnto life.

C. b.

The

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The next point of this armour is, the  
 sword of the flesh, which is the doctrine  
 of man and the wisdom of man. It is  
 ingrafted in the corrupt nature of man  
 to loue the worke of his owne hands, to  
 seeke to be as wise as God. God appoin-  
 ted Noah to make an Arke to saue him  
 & his. And Nimrod would needs build  
 a towne to reach to heauen. The Angell  
 of God appointed Lot to go to the mount-  
 aine to saue himselfe : and he needs  
 would go to Soar, where he fell into in-  
 cest. God made the children of Israel two  
 tables of stone : and they made theselues  
 two golden calves. Gedeon would needs  
 make himselfe an Ephod : and Iephthah  
 sacrifice his daughter, and Saule saue the  
 faire oren and sheepe to sacrifice.  
 God hath appointed his Noahs, the arke  
 faith in the death and merits of Christ to  
 be saued by. But the Nimbrodes of this  
 world, build towne of the merits of  
 saints, of their owne merits, of the wor-  
 thiness of the worke, and the worthines  
 of the worker, of *Congruium & Condignum*,  
 of supererogation and ceremonies, and  
 rites and outward shewes, and thinke  
 that

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that these towers will reach vp to hea-  
uen. But they build Babel and confusion.  
*There is no other name giuen vnder heauen;* Act. 4. 12.  
*whereby we may be saued, but only in the name*  
*of Christ Iesus.*

The word of God appointed all Lots  
to run out of Sodome of darkened & ig-  
norante, to the mountains Moses, to the  
mountains the Prophets, & mountains  
the Euangelists, & the scriptures of God  
in & which life is. But blind zealous Lots Joh. 5. 39.  
like not & mountains liked of a few, and  
frequented of a few. But they desire to go  
to the citie & Segor, they must haue a vi-  
sible church and a visible god, & all things  
visible. God gaue to his p̄matine church  
the old Testament and the new, the law  
and the Gospell. But the blinde zealous  
Israelites after wards made vnto them-  
selues the golden calues of gallant ropes,  
& crosses, and Ceremonies, and Candle-  
sticks and Scholemen, and Sophisters,  
and Doctors, and Legends, and Closers.  
Gedeons will haue their owne deuises,  
their owne fancies. The publique order  
of prater cannot please them, the commō  
order of ministration of Sacraments  
can

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1st. 3. 8.

1st. 3. 8.

Pla. 78. 8.

can not content them. But every Gede  
on must haue his owne Ephod. Euerie  
one his owne maner and forme, except  
he first find that way, it is not worth a  
strawe. Iephtha will serue God after his  
owne fancie: or hee will sacrifice his  
daughter. Superstitious Iephthas sacri-  
fice both their sonnes and their daugh-  
ters, and themselves: they destroy all by  
pon a blind zeale, which they haue bo-  
wed and professed, and their forefathers  
before them. They will not learne with  
god king David to teach their children  
the law of God, that they should not be  
as their forefathers were, a faithles and  
fubbye generation, a generation that  
set not their hearts aright. *1st. 3. 8.*  
Saules must sacrifice faire sheepe and  
faire oxen: they must haue euery thing  
godly and gay to the eye, and thinke  
whatsoeuer seemeth godly and gaye in  
their owne eyes: must needes seme so in  
Gods eie, although he hath taught the  
contrarie. *1st. 3. 8.*  
The next point of this armour is the  
helmet of mistrust. The children of Isra-  
ell fondlie armed themselves with this  
helmet



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helmet of mistrust, when they sayd vnto Moses and Aaron. *Would to God we had dyed by the hands of Pharao, in the land of Egypt, when we sate by the pots of flesh, and had bread inoug<sup>h</sup>. Why haue you brought vs into the wildernes, to kill all the people with hunger?*

And they arme themselves with the helmet of mistrust, which say, now haue we the fleshpots of peace, and the bread of wealth, and all things as we would. What should we make any stir, or vse discipline against the stubborne? so may we raise trouble, and heape coales vpon our owne heads. The word of God is to be preached, and the childeen of Israell must be brought out of Egypt, and discipline is to be ministred. And for the sequell we should rely vpon the prouidence and maiestie of God.

The childeen of Israell againe armed themselves with this helmet of mistrust, saying. *Would to God we might die, and that God would not bring vs into this land, leass we should die with the sword, and our wiues and our children be led away captiues, is it not better to returne into Egypt?* And they againe

Num. 14.  
verse. 2.

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agaïne arme themselves with the hel-  
met of mistrust, which say, we will not  
venture too far, we will not shew our  
selues too zealous, least we hereafter die  
with the sword, and our wiues and chil-  
dren lose our lands and goods. It is good  
for vs for to make faire weather before  
hand, that if occasion serue, we may re-  
turne into Egypt. This gracelesse mi-  
strust, and this causelesse mistrust, is the  
greatest hinderance of religion and ver-  
sue now adates. For there be a great sort  
that will not bind and tie themselves to  
religion and the prouidence of God: be-  
cause they feare y<sup>e</sup> mooneshine in the wa-  
ter, & doubt that that may come, which  
either will neuer come, or it is like i-  
nough that they shall neuer liue to see it  
come. Or if our sinnes be so great that  
God will send it, their mistrust is but  
lost, it will neuer serue their turnes. Let  
them looke to the Admirall Herne & Eg-  
mount, and others that haue trusted Pa-  
pists, and behold their owne destinie.

2. Reg. 16.  
verse.

5. Rafin of Siria, and Pecath the sonne of  
Romelia, went to Ierusalem to fight a-  
gainst it. And as soone as Ahas and his  
people

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22

people heard thereof, they put on the helmet of mistrust, and their harts quaked as the leaues of a tree shooke with the wind. But God by his Prophet Esay said vnto them. Feare not, noꝛ be faint harted foꝛ these two tailes, and foꝛ these two smoking firebrands. If you beleue not: it commeth of this, that you are vnfaithfull to God.

And they arme themselves with the helmet of mistrust, whose harts tremble at the comming of Rasin and Pecath, nay vpon the report of their comming. The God doth plainelie shewe that they be but two tailes, two smoking firebrands, two that cannot helpe themselves, nay that need helpe themselves. Two whose fathers being x. times moze mightie then they, could not ouerthrow the Gospell in their own countries: whosoener doth not beleue this, it commeth of this, that they do not depend vpon Gods maiestie and pꝛouidence, but be vnfaithfull to God.

The last point of this armour be the darts of deuoutlesnes, vnmercifulnes & epicurisme, which lie abꝛode in euerie place, foꝛ few oꝛ none there be that serue  
God

## The first Sermon.

God deuoutlie. Some there be that come to common praier, and heare Sermons as it were for a fashion. God Lord, what deuotion was there and zeale in the childzen of darkenesse? They would go a fote many an hundred miles to a dum Image. They would rise by midnight, and carrie all the morning in the Church cold and hungrie, to heare that that they vnderstood not, they gaue away their goods and their lands to cloth Images, they would eate nothing but bread and water full many a time, and spare from their owne bellie to bestowe it as their zeale led them. I leaue them to God, I hope the best.

But we that haue the light of the Gospell, that knowe true religion and true faith and true praier, and true almes, haue little deuotion, either to fast or to do the works of true mercie.

We will scarce rise at seuen a clocke, nay, at nine a clocke to heare the word of God, and to serue God, we will not go a mile, nay we will scarce go out of our chambers and houses to heare Christ preached, and to honour God in his con-

gregatis

The first Sermon

gregation. Neuer so little businesse sta-  
eth vs from sermons and prayer.

We thinke we may pray when we  
list, but we are to much deceived. For  
faithfull prayer is the gift of God, and  
the gifts of God haue their times. And  
he well likened to the little boy, which  
the Poets call Occasion, which is pain-  
ted with a bald head, sauing that he had  
in his forehead a little locke of haire and  
with wings, and a sythe in his hand,  
meaning that he did sit apace, and cut  
away all things with him; meaning that  
if a man did not take hold of the little  
locke when it was befoze him: he could  
not take hold of the bald part.

The daies were when manie of vs  
would haue given all the goods we had  
and the lands to, that we might without  
bodely danger haue serued God in such  
sort as now we may. And yet we will  
not take hold of the little locke of grace  
when we may, but feed our selues with  
securitis and carelesnesse, and vaine fan-  
cies. We do not onlie not woꝝks of mer-  
cie in maintaining preachers and relea-  
sing the poore; but our most studie is to

Id.

take

# THE NEXT Sermon.

take away that little that is left to preachers, and to put downe by pretalles, or to take away the lands, or keepe away the rents from the poore. Abstinence to make our bodies the more fit to serue God, is so far from vs, as many mens chiefe studie is to deuise new pleasures and new deuises to delight the carrells so much pampered.

The next particular lesson, is the overthrowing of the Dragon and his souldiers, they prevailed not, they were cast downe to the ground, they were bitterlie overthrewen. Death is swallowed vp in victorie, death where is thy sting? hell where is thy victorie? The sting of death is sin, and the strength of sin is the law, but thanks be vnto God which hath giuen vnto vs victorie through our Lord Iesus Christ. All that is borne of God overcometh the world, and this is the victorie that ouercommeth the world, even our faith. Who is he that overcommeth the world, but he that beleaueth that Iesus is the sonne of God. So neither the captaines nor souldiers can stand or preuaile. And no maruell, for their armour is of Chenereel lether, & the nature of Chenereel lether is, that

1. Cor. 15. 55.

1. Ioh. 1. 4.

that if a man take it by the Dees & putt it  
 intoe earth, he may make a little pollicie  
 brode ad both by handes. If he take it by  
 the endes, it will be in length, he may make  
 it as small as a thred. good men now as  
 Maister haile Chetwode confidereth; if the  
 matter of this world be to his profit or pleas-  
 ure: they make their consciences long  
 inough, & long inough, as if it touch and  
 ther inough profit. they make them as  
 small as a thred. as. & put it intoe the report  
 of a Ballope, & some other, to whom it  
 may come as a thred. So it may tell haue  
 it inough, & inough, what is to be done in  
 the thred: & part of (quoth he) you must  
 pay me for the matter, & you must  
 lo to my thing, & it is your cattell, & your  
 desire, & your joy. What after this the  
 case (quoth he) to witte is like of that mope  
 another it is. This Chetwode confidered  
 is brode inough to looke to his owne pro-  
 fit, but narrow inough to looke to his  
 neighbours profit. The world is full of  
 Cheuere consciences, & full of Dionisians.  
 Dionisias came into a temple where  
 Images were clothed with golden  
 cotes, and siluerne cotes. And Dionisias



The first Sermon.

take pitie on them and said, these golden  
and siluerne cotes be to heauie for sommer,  
and to cold for winter, and therefore  
for pitie sake he take away their golden  
and siluerne cotes, and gave them cotes  
of linsay wolley, for said he, that is good  
and warme for winter, and good and  
light for sommer.

Dionisius Chenerel conscience and pitie  
is too common. What (say they)  
should these preachers doe with Lord-  
ships and manours and tithes. They  
hinder them from their bookes and stu-  
die. It were better for them to haue a  
pension quietlie paid them, and then  
they might go quietlie to their bookes  
and to their preaching. The Dionisians  
take away their golden cotes and siluer  
cotes, and giue them linsay wolley cotes,  
for they be good and warme for winter,  
and good and light for sommer.

Rich men can say to poore men, or such  
as be behind hand, what should you doe  
with such an hold, or with such a greate  
occupying: you can not stocke it, sell it  
me and I will helpe you to a lesse and  
money to stocke it. Dionisians take a

way

## The first Sermon

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away their golden cotes, and giue them  
linsey wolsey, bicause it is warme and  
light. Such as haue store of money, can  
say to others, you haue such a little piece  
of land, you are in debt. It doth you little  
good or none, I will let you haue so much  
money vpon the mortgage or sale of your  
land. And you may furnish your selfe  
and your household and prouide to liue  
vpon that, first they get away his golden  
cote and after his linsey wolsey, for the  
use of his money in time doth eate vp  
both his land and his stocke, and bring  
him to our Ladies bandes, and teach him  
to sing by beggerie.

And here may the bad well learne a  
good lesson, to cast away the girdle of fals-  
hood and the brestplate of wrong, and all  
other their bad armour, for good they can  
do them none, and hurt they shall do  
themselves much. They that trust in  
those, build vpon the sand, when the  
wind of Gods truth shall blowe: their  
buildings shall be ouerthrowne. Truth  
is like a cole of fire, which couered with  
ashes, seemeth quite out, but when the  
bellowes haue blown the ashes away,

## The first Sermon

Gen. 39. 20.

the role is brighter than it was before.  
 For the ashes of malice and craft may  
 hinder the role of truth for a while; but  
 so soon as the bellows of Gods spirit  
 shall blowe vpon the ashes, the ashes  
 will flye awayne, and truth will appeare  
 more brighter then before. I now gonome  
 3. The ashes of craft and malice did hide  
 the innocencie of Ioseph, whose sight they  
 hurt in the stocks, the iron entered into  
 his soule. The bellows of Gods truth  
 blew awayne the ashes, the time came  
 that his cause was knowne, the king  
 sent and deliuered him, he made him  
 Lord of his house, and ruler of all his sub  
 stance. So he did shine more bright then  
 euer before. I now gonome  
 4. The ashes of craft and malice did hide  
 for a while the innocencie of Daniel, and  
 cast him into the Lions den. But the bel  
 lows of Gods spirit blew awayne the a  
 shes, and the angell of God shut the Ly  
 ons mouthes that they might not hurt  
 him. And the king fetched Daniel out of  
 the den, and he did shine brighter then  
 before. I now gonome  
 5. The malice and craft of the naughty  
 may

# The first Sermon

may bring and so bring Ioseph and Da-  
nials into much trouble. But those that  
rit both blouie and shall blouie alway all  
their malice and craft, and make their  
innocencie brighter then before. As  
said god saying David. Trust not in  
craft, for craft and wrong are put fallies to  
take them in that do them.

Psal. 62. 10

The inhabitants of Canaan thought  
they wrought wisely, who made them  
selues Ambassadors, and sooke to them  
vintals and bottels, old and rent, and  
tome, and old clouted shoes vpon their  
feet, and their raiment was old, and all  
their provision of bread was dried vp  
and holed. And they came vnto Iosuah  
into the holte, and said vnto him and vn-  
to all the men of Israel. We be come from a  
far countrie, this our foode of bread we tooke  
with vs out of our houses here, the day we de-  
parted so came to you. But now behold it is  
dried vp and hole, and these bottels of wine  
which we filled were new and see they be rent.  
And these our garments and shoes are some  
for verie planelle, by reason of the exceeding  
long iorney. But within three daies after  
they were found to dwell hard by.

Iosu. 9. 4.

The first Sermon.

The fautors of the Romish Church,  
tell of their exceeding long sojney, and  
antiquitie of fiftene hundred yeares and  
great continuance. But Iosuah hath  
found, and God hath shewed that they  
dwell hard by. That their doctrine and  
religion is new, their greatest points of  
their doctrine, transubstantiation, and  
the Bishops primacie ouer the counsell,  
not holden foure hundred yeares ago.  
And as for their hoyle bread of inuocati-  
on of Saints, their solye wine of Pur-  
gatorie, their broken bottles of sacrific-  
ing for the quicke and the dead, their  
clouted shewes of pilgrimages, pardons,  
palmes, ashes, holy bread, holy water,  
and infinite such like, they were old and  
beuued, and hoyle and rotten, euen when  
they toke them first from home, as groun-  
ded not so much as of one sentence or  
president of canonicall scripture: yea be-  
ing mere dreames and deuises of the  
Poets. As Purgatorie, in the first booke  
of Virgilles Aenexidos. Inuocation of  
Saints in Ouid de tristibus. Holy wa-  
ter in the first booke of Ouids Metamor-  
phosis, and so forth.

Haman

The first Sermon.

Haman thought he had wrought wisely against Mardocheus, when he had gotten a bill signed, by the King for his death. But Haman fell into the pit that he digged for Mardocheus, and was overthrown himselfe. Hest. 3. 10

Proude Hamans, ambitious Hamans, craftie and malicious Hamans, may dig pits, and doe dig pits, for poore and simple well meaning Mardocheus, but they fall into the pits themselves, and are overthrown. For the Dragon and his Angels may fight and doe fight, but they can not stand nor preuaile, but are cast down to the ground.

The next lesson containeth the meanes by the which they overcame. The first meane is the blood of the Lamb, the cause efficient and working this victorie. We are not bought with corruptible gold and silver, but with the blood of the unspotted Lamb Christ Iesus. If gold or silver could haue ransomed vs, or if any thing that could haue bene bought for silver or gold, could saue and iustifie vs, then easse were the way to heauen for rich men. For it were but an easie mat-

1. Pet. 1.  
verse. 18.



# The first Sermon.

fer for him that hath ten thousand pounds, to bestowe one hundred. For him that may spend an hundred pounds by the yeare, to bestowe ten pounds by the yeare to come to heauen thereby.

Matth. 26. But our maister Christ telleth us that  
 verse. 39. the way to heauen for rich men is so to hard. And therefore they be enemies to the death and crosse of Christ, that denie any other cause of saluation, then the blood of the Lamb. If all the powers and vertues of all the creatures in heauen and earth and vnder the earth, had bene able to haue salued the wrath of God, the sonne of God should neuer haue died, for that cup should haue passed from him, if it had bene possible.

The second meane was the word of their testimony, their helpe in hart and confession in mouth of Christes merits. For euen as the medicine, be it neuer so good, both not help the patient, except he take the medicine and apply it, to his greife, so the blood of the Lamb, though it be the most soueraine medicine in the world, yet can it not helpe the sicke soule except it be taken by the mouth of faith,

Act. 15. 9

and



and applied to the comfort of the soules.  
 The hart be made cleane by faith & faith  
 is that hand that taketh hold of the grace  
 and mercie of God in the blood of the  
 Lamb, and lodgeth the same in the hart  
 of man; which being so lodged, both wash  
 the hart, and expelle all the filth of sinne;  
 The beginning and the foundation of  
 our holinesse and righteousness is Christ;  
 by faith and not otherwise, so, by that  
 meane Christ doth dwell in vs. This is  
 the order of Gods redemption and res-  
 uerding man, that none man to be iusti-  
 fied doth believe that, which to be glorified  
 doth hee breake. The first meane is the not losing of  
 their liues into death. Their constancie  
 in faith, in loue, in pitie, in truth; in the  
 patience and kingdom of Christ. For  
 of the good tree of grace planted in the  
 hart by the hand of faith, must needs  
 spring forth the fruites of constancie and  
 patience, and other good woordes. And  
 these exclusive or barring woordes (only  
 faith, faith alone, faith without woordes)  
 doe not exclude and barne good woordes  
 from a man iustified, but exclude and  
 bar

Cicil. in  
 Iohn. li. 2.  
 cap. 52.

Fulge. ad  
 memim.  
 lib. 1.

7. adol. 1  
 7. adol. 1

7. adol. 1  
 7. adol. 1

## The first Sermon.

bar good woorkes to be only frutes and tokens of iustification, and not causes.

And it is necessary to consider the course of the graces of God in man iustified. The principall cause is the grace and mercie of God in Christ, the hand or instrument by the which that grace is taken hold of, and applied to the health of man, is faith in the death and merits of Christ.

The third be good woorkes; the fruites and tokens of grace and faith, not the causes. As it is said to the woman in the Gospell. Many finnes are forgiven hir, because she loved much. Hir love is not set downe as the cause that wrought the forgiveness of hir finnes: but as the frute, token and effect. For hir finnes were not forgiven hir because she loved Christ much. But she loved Christ much because he had forgiven hir many finnes. And this doth Saint Iohn more plainelie set forth in his first Epistle. By the which we knowe that we are translated from death to life, because we love the brethren.

The love of our brethren is a token unto us that God hath loved us and saved us.

Luke. 7.  
verse. 47.

1. Iohn. 3.  
verse. 14.

vs. For none can loue his brother except God hath first loued him. And thus you see how the Saints of God get the victorie and saluation by the blood of y<sup>e</sup> Lamb, as the cause: by faith, as the instrument, by constancie, and patience, & God works as the effects. And all these be the blessings of God, concurring in men iustified, and ouerthrowing their enemies.

The last particular lesson is the song of the victorie. The Saints vpon this victorie sing this song: *New is made saluation and strength, and the kingdom of our God, and the power of his Christ.*

And againe this song: *Saluation be ascribed to him that sitteth vpon the seate of our God and to the Lamb.* And thirdlie this song: *Blessing and glorie, and wisdom, and thanks, and honour, and power, and might, be vnto our God for euermore. Amen.*

Apo. 7. 10.

Apo. 7. 13.

When God had ouerthrowen Pharao and his hoste in the red sea. When Moles sang this song. *The Lord hath triumphed gloriously, the horse and him that rode vpon him hath he ouerthrowne in the Sea. The Lord is my strength and praise, and he is become my saluation. He is my God, and I will glorifie*

Exo. 15. 3.

# The first Sermon.

*glorifie him, my fathers God, and I will exalt  
him.* God hath call downe the affliction of  
our brethren, and the oppression of our  
brethren. God hath call to the ground  
the dragon of hell. God hath drowned  
Pharao of Egypt and all his holmen  
in the sea. God hath set vs free from hell  
and from superstition and vice. to begin

There is no nation vnder the heauens  
that hath better cause to praise God then  
this of England, for remember first that  
God hath blessed vs with long health,  
and wealth, and peace, and quietnes;  
whereas all nations round about vs,  
haue bene long troubled, whereas they  
haue had sickness we haue had none to  
speake of. Where they haue had hunger  
and dearth, we haue had plentie and abun-  
dance, not only for our selues, but for a  
great many besides. We haue had con-  
cord and unitie; where they be continu-  
ally vexed with ciuill warres, neighbour  
against neighbour, kinsman against  
kinsman, brother against brother, father  
against his sonne, the wife against hir  
husband, the sonne against his mother,  
the seruant against his maister, contrarie  
to

The First Sermon.

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to all the principles of sense, nature, and  
reason. I like that you see with your  
eyes some that are with hunger, some  
murthered in their beds, some slain in the  
field, some hanged, some drowned, some  
quartered, every one taking every house  
for death. Churches burned, houses spoi-  
led, childrens brains beaten out, mat-  
rens and matrons deflowered. And then  
when you will thinke how great a blis-  
sing of God this shall come to is.

Go a little further, and consider what  
a gracious & mercifull Prince God hath  
set out to be, under whose cherie one  
may see his goods, his lands, his wife, his  
children, and hath and may haue the be-  
nefit of his law, whereas you may remem-  
ber, that men were put to death without  
law, their goods taken from them, con-  
traie to all law. A word hastily spoken, is  
rather plainly mistaken, was present  
death. Their wives and their children  
cast out of the doores a begging. If you  
men aske of their old men, they shall not  
find it in the memoie of the oldest men  
so many yeares free from payments  
and contributions, as haue bene in  
this

• The first Sermon.

this our most gracious foneraines time.

God hath given to this land, so manie  
grave, and wise, and godly Councellores,  
and Nobles, and gentlemen, and mini-  
sters, & of all other sorts as neither this  
land, nor any other haue ever or seldome  
sene before. Euen little children can bet-  
ter & more perfectly declare y<sup>e</sup> principles  
of religio and faith: then those that were  
reckoned great men & pillars of y<sup>e</sup> church  
an hundred yeares ago.ouer and be-  
sides that, God hath lent vnto vs his holy  
and blessed word in our native tong, and  
his holy Sacraments in such sort as  
Christ deliuered vnto his Apostles, and  
his Apostles vnto his Church, the grea-  
test treasures y<sup>e</sup> can happen to any chri-  
stian. And for the quiet enioying wherof,  
you your selues would once haue given  
all the good and lands in the world, if you  
had had them. And yet if you continue still  
true christian merchants, you will giue  
all that ever you haue for these pearles.

Math. 13.  
verse. 45.

These so great benefits of God should  
moue vs with the Saints, with Moses,  
with all the holy ones, to praise God and  
bless his holie name. To be thankfull  
to

The first Sermon.

to God who hath delt so wonderfully for  
us, and so graciously. But we lothe the  
heavenly Manna, we be weary of our  
owne ease and good, and spend our daies  
in scolding, backebiting, quarreling,  
wringing, and wronging one of another.  
We leaue the substance of religion and  
let that sleepe, and bere and trouble our  
selues about the accidents and beggerly  
elements of the world. The feare of God  
& the loue of our neighbour is too cold.  
Infidelitie and vncharitablenesse beares  
the bel.

Repent England repent, repent London  
repent, repent old and yong, rich & poore,  
for he hath whet his sword, and bent his  
bowe, and prepared in it the arrowes of  
death.

*Wash you and make you cleane, put away  
your euill intents out of his sight. Leane to doe  
euill, learne to doe well, deliuer the oppressed,  
helpe the fatherlesse to his right, let the Wi-  
dowes complaint come before you.*

*Amend your waies & counsels, iudge right  
betwixt a man and his neighbour, oppresse not  
the stranger, the the fatherlesse, nor the widow,  
cleane not to strange Gods and fond fancies to*

C.

your





34

The second Sermon prea  
ched at Westminster be  
fore the Queenes Maiestie the  
third Sonday in Lent

1576.  
Actes, 20.

28. Take heede to your selues, & to all the  
flocke over the which the holy ghost hath made  
you overseers, to feede the church of God,  
whiche hath made again with his own blood.

29. For I knowe, that as soone as I am gone,  
there will brist in vpon you rauening wolues  
not sparing the flocke.

30. And of your selues shal arise men spea  
king crooked things to drawe Schollers after  
them.

31. And thus brethren, I commend you to  
God, and to the worde of his grace, whiche is  
able to finish his buildinges, and to giue you an  
inberstancie amongst all his blessed Sainrs.

The

## The second Sermon.



**I**he holy Ghost by Saint  
Paule in this portion of  
Scripture doth exhort al  
Christian Magistrates,  
to see that both they them  
selues, and al their flocks  
and cures be sound in religion, vertuous  
in life, and continue in the same vnto the  
end.

First because the holy Ghoste hath gi  
uen them authority and blessings, to this  
end and purpose, to feede, instruct, and go  
uerne the Church and people of God.  
Secondly because the Soules of men  
committed to their charge, be a most pre  
cious treasure, as made againe with the  
bloud of the Lambe of God. Thirdly be  
cause the perils and dangers that hang  
ouer their heads, either from the wolfe,  
and professed enimie or from the dissem  
bling brethren: occasion them to be watch  
full.

Last of all, he doth ancho: them vpon  
God and the word of his grace, against  
all perils and lets, and to all good successe.

And this is the sum, and now more  
par.

particularly. When Saint Paule had planted the Gospel in the churches of Asia, and was sent for by the holy ghost, to go to Rome to preach the Gospel there, before his departure he called together the Elders of the churches, Presbuteros, & magistrates as well ecclesiasticall as ciuill. And to them, and by them to all Christian magistrates high and lowe, that haue bin since now be or shal be to the end of the world he spake to this effect, Attendite. Take great heede to y our selues, watch & pray, be circumspect and careful, loke diligently about you.

Rememb'ring that our maister Christ gaue much the like rule to his disciples at his departure. Take heede, watch & pray for you knowe not when the time is. Watch for you knowe not when the maister of the house will come, at euen or at midnight, at the cocke crowing, or in the dawning, lest if he come suddenly he should find you sleeping.

If you should sleepe and be idle, secure carelesse, and your maister so finde you: he woulde say cut vp these unfruitfull

E.ij.

trées,

Mat. 13. 3.  
35.

The second Sermon.

trés, and cast them in the fire. Who is  
therfore a faithfull servant & wise, whom  
his maister hath made ruler ouer his hou  
sholde to giue them meate in due season.  
Blessed is that seruant whom his maister whē  
he cometh shall find so doing. Verely, I say  
vnto you he shall make him ruler ouer all his  
goods. But if the euill seruant shall say in his  
heart my maister doth defer his coming, and  
begin to smite his fellowes, and to eate and to  
drinke with the drunken, that seruants mas  
ter will come in a day when he locketh out for  
him, and in an honre that he is not aware of, it  
will be his of, and giue him his portion with  
hypocrites, there shall he weeping & gnashing  
of teeth.

Rom. 13.  
II.

And consider the season, that is now  
time that you should arise from sleep. For  
now is your saluation nearer than when you  
beleeued it. The night is past, the day is at  
hand, let vs therefore cast away the workes of  
darkenesse, and put vpon vs the armour of  
light, so that we walke honestly as in the day,  
not in gluttony and drunkennesse, neither in  
chambering and wantonnesse, nor in strife  
and empyng. But put you on the Lord Iesus  
Christ, and take no thought for the flesh, to fill

The second Sermon.

To be heard with joy in any estate rich or poor Eph. 6. 18.

that of prayers and supplications in the spirit,  
and it shall shew us to be with all perseverance  
and supplication.

Shepheards, watche day and night!

Cockes doe crowe early and late.

Handmen doe till the grounde and sowe,

be the weather neuer so vncertaine. And

the Trumpeter must sound his trumpet

be the sight neuer so fierce. And you must

be good. Christ is a shepheards in watch-

ing. God is crowing. god husband

men in tilling. god Trumpeters in

sounding your faith and Religion; at

all times and seasons in the Church of

God.

But you will say, what neede this to

be? We be well settled in Religion, and

professe the Gospell of Christe. I know

it right well. And yet have you great

neede to watche and take heed that your

life be agreeable to your Doctrine. For

although you be iustified freely and

fully by faith in the death and merits of

Iesus Christe the Sonne of God;

yet must you doe good in works, to shew

your selues unto the world, to draw others

to

## The second Sermon.

21. 3. 4. 5.

to the praise of God, to stop the mouths of  
such as would blame your Religion for  
your bad life, To shew your selues that  
full to that good God, that hath best so  
freely and so graciously with you.

Rom. 2. 13

Ma. 7. 21

For not such as heare the law: but such as  
doe the law are iust before God. Not euery  
one that saith, Lord, Lord, shall enter into the  
kingdome of Heauen: but he that doth the will  
of the father which is in heauen. Though  
you take hold of things with your hands  
only, yet may you and must you walke  
with your feete. Though you take hold  
of the merits of Christ, the grounde and  
cause of your saluation by faith only: yet  
may you and must you walk in y<sup>e</sup> pathes  
of holynesse and righteousnesse al y<sup>e</sup> daies  
of your life. Though the fruite that com-  
meth of the tree planted in a good ground,  
be no cause of the planting or growing of  
the tree: yet a good tree being planted in a  
good ground will both bud and blossome  
and bring forth good fruits. Though good  
worckes be no cause of the planting and  
growing of the grace and mercy of God,  
in a christian hart: yet the grace and mer-  
cie of God planted by the hande of faith,  
will



The second Sermon.

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will and must bring forth the buds, blossomes, and fruit of vertue and truth.

Faith is the beginning of our iustification with God, which belueth in him that doth iustifie. And this faith being iustified as a roote receiuing moisture from the raine, doth fasten in the ground of the soule, & when it is manured by the lawe of God, there growe boughes in it which bring forth the fruit of good workes.

You cannot be straight, if your faith be dead, if your workes be dead, if you haue no deuotion. The lack of loue is the death of faith. If you beleeue in Christe, doe the workes of Christ, that your faith may liue. Let loue shew your faith to be alieue, and your deedes declare it. Let not the earthly workes croun that which your heauenly faith maketh straight.

Who is so fond, as to take vnto him selfe the name of a soldier, if he cannot handle his weapon. None can well take the name without the effect. He that will be called a Goldsmith, must worke in gold and silver. None can well take the name of a Carpenter, except he can hew, and square and frame and ioyne the tim-

The second Sermon.

ber together, and haue prised him on a Ilue

So cannot you be called Christians, except the works of Christians be in you. A Christian is the name of iustice, mercy, integritie, patience, chastitie, wisdom, humblenesse, deuotion. Neither if you chalenge the name, if you haue none of the works. He is a Christian that in all things followeth Christ, and doth as he doth.

You be doublets in the Campe of Christ, and Carpenters in the house and Church of Christ. And be Christs goldsmiths, therefore must you fight with the armour of iustice and mercy, and square the Timber of Integritie and patience, and gild your soules with faith, Chastitie, humblenes and deuotion. Take therefore good heed to your selues, that you be not only zealous and sound in Religion, but also dutiful to your superiours, iust and true in word and deed, charitable to your neighbours, careful and ready to feede Christ in the hungry, to clothe Christ in the naked, to lodge Christ in the hatfull, to comfort Christ in the comfortlesse, to releaue Christ in the prisoner, the poore, the widow, the stranger, the

Ma. 25. 35.

The second Sermon.

the fatherlesse child, and in all such as ye  
wounde: by the way of this wide world, Luc. 10. 34  
poure in the wine and oyle of good coun-  
sel and reliefe; binde vpon the woundes of  
paine and sorrow.

Neither is it inough for you to begin  
to beleue and do wel, but you must also  
continue to thend in beleueing and doing  
wel, *Many run in a race, but such onely get  
the garland as run to the goale.* 1. Cor. 9. 24.

If you would get the garland of eternall  
glozy: you must run in the race of faith,  
and vertue, to the goale of death. *For bles-* Mat 24. 13.  
*sed is he that hath persener to the end.*

You may not be like Ecebolus a so-  
phister of Constantinople, who in the  
time of the good Emperour Constantine,  
seemed a good Christian both by belife &  
life. But in the daies of Iulianus Aposta-  
ta, he was a cruell persecutor: And in the  
daies of the good Emperour Iulianus,  
he call himselfe downe before the doore of  
the Dratoys, and cryed out, *Calcate me  
salem in spidum. Treade me downe vnfa-  
uorably salt.*

You may not be Ecebolians, nor charge  
your faith and religion with Emperours  
kings

The second Sermon.

- kings and princes. You may not be Ecbolians, or change your faith in the daies of the same princes, now hot, now cold as the world goeth. You may not be Esauces in selling your birth right of grace, for a potage of pleasure, nor mingle Religion and vertue with pleasure and profit. You cannot serue God and Mammon. God will either be all your God, or no part of your god. If you hold aaker of your state of the Lordship of Mammon, you forsake all that you hold of God. *The first and greatest commandment is. Thou shalt looue the Lord thy God, with all thy hart, with all thy soule, with all thy might, with all thy power.*
- You shoulde be Gedeons to fight the battel of the Lord valiantly in the warfare of this life. But you may not be Gedeons in making you Ephods, of the Ear rings of the Midians, and the rollers and Jewels and purple raiment, that was vpon the kings of Midian, and chaines that were about the Camels necks. Ye may not set your delight vpon the glittering and goodly pleasures of this world. You shoulde be Ezechiafes in causing all the people
- Heb. 6. 24.  
Ge. 25. 33.  
Ma. 6. 24.  
Mar. 22. 37.  
Iud. 8. 27.  
4. Reg. 18.  
4.

## The second Sermon.

people to come to the houses of the Lord,  
and to offer the passeouer of praier and  
thankes giuing, and hearing of the word  
of God, receiuing the supper of the Lord:  
In putting away the hil Altars, and  
cutting downe the groues, and breaking  
the bzaen Serpent of erroꝝ and idolatry  
But you may may not be Ezechiaſes in  
ſhewing oꝝ vsing your treasures & giſtes  
and blessings that God hath beautified 2. Reg. 20.  
13.  
your bodies and ſoules with, to please ei-  
ther your ſelues oꝝ the affections of the  
woꝝld. You haue laid your handes to the  
plough of Religion and vertue, y ou may Luc. 9. 62.  
not loke backe to Sodom, ſin and vani-  
tie.

The ſpirit ſaid to the church of Laodis-  
cia. *I knowe thy worker that thou art neither  
colde nor hot, I would thou were colde or hot, Apo. 3. 15.*  
*Therefore becauſe thou art luke warme, and  
neither cold nor hot: it will come to paſſe that I  
wil caſt thee out of my mouth. God liketh on-  
ly ſuch as be zealous, & addic themſelues  
to his Religion, and feare, and ſervice.*  
*Even as an horſe being very ſightly and  
faire, is nothing woꝝth, except he hath a  
pace: euen ſo he that is of no Religion oꝝ  
doth*

The second Sermon.

both halt in Religion or conuersatiō, can  
not stand in Gods sight.

**The Spirit spake vnto the Church of**  
**Apo. 2. 13.** Pergamus, I knowe thy workes; and where  
thou dwellest, euen where Satrans throne is.  
And thou keepest my name and hast not deni-  
ed my faith, euen in those daies, when Antipas  
my faithfull seruante was slaine among you,  
where Satran dwelleth. **Num. 24.** But I haue a fewe  
**14.** things against thee, because thou hast the there  
that maintaine the doctrine of Balam, which  
taught Balac to put a stumbling blocke before  
the children of Israell, that they shoulde eate  
of things sacrificed vnto Idols, and to commie  
fornication. Euen so, thou hast the that main-  
taine the doctrine of Nicholaitans, which thing  
I hate.

It will not be inough for you to haue bin  
constant. When Antipastes and faithful  
Martires were slaine: but you must also  
repell and driue from among you, the  
Balamites, and superstitious, whiche put  
stumbling blocks before simple Israelites,  
and cause many to eate of the sacrifice of  
Idolatrye. You must put from among  
you the Nicholaitans and bitious persons,  
whiche defile them selues with vice and  
wicked.

...The second Sermon.

which are said one thing of them now

The Sonne of God that hath eyes Apo. 2. 18.

like hands of fire, and his feet like brasse

(sayeth to the Church of Thyatira:) I

know thy works, and thy love, and service, &

faith, and thy patientes, and thy deedes, and

that they are more at the last, than at the first:

notwithstanding, I have seene a thing against

thee, that thou sufferest the woman Iesabel,

which calleth her selfe Prophetesse, to teach &

decieve my seruants, to make them to commit

fornication; & to eat meat sacrificed vnto idols.

The fiery eyes of Gods wisdom, and

the brassen feet of his Justice doe not only

looke that you should increase and go for-

ward in faith, in workes, and love, and

service and patience: but also to suppress

the woman Iesabel, the erroneous church

and people, which call themselves the ca-

tholick church; and yet which teache and

become Gods seruants, and plucke them

from true religion, and cause them to sa-

criste to the Idols, superstition and vani-

tie. But you will say, that I knowe that

you be well assisted in religion, and well

disposed in good workes, and bent to con-

tinue by the grace of God: And yet haue

edied

you



The second Sermon.

you neede to watch and take heed the stock be so like wise. *Isa. 55. 10.*

A philosopher of your owne saith, we be not borne to our selues only: but our Country claimeth part of vs, our parents claime part of vs, our friends claime part of vs. *Mar. 5. 15.* The Candle doth not give light to it selfe, but to those that be in the house. *It be the light of the world.* Salt doth not season it selfe but other meats. And you must shine to the worlde, you must season and profit your brethren.

They be all partes of one mystical body. They be al citizens of one heavenly Hierusalem. They be al framed after the glorious Image of the same eternal god. Al ransomed with the precious blood of the same vnspotted Lamb Christ Iesus. All lightned and guilted, with the same holy spirit of God. You must every one of you be Iesuahs, and see that not only you: but al your houses and cities, and Countries, and people serue the Lord. *Iosu. 24.* Ioseph opened all places where store of Corne was, and solde corne to al Egyptians. *Gen. 47. 16.* Ioseph must teach al, relesse al, and do Justice to all; and *Christ stood in the midst of his disciples*  
Christe

The second Sermon.

Christ biddeth his disciples to preach the Gospel to euery creature. And you must stand in the midst of the disciples and people, and te euery one taught the gospel, and take heed to your selues, and to all the flocke of Christ. You shall be moued the rather to this carefulnesse, if you consider from whence you receiue this calling, not of your friends, not of earthly creatures, but from the holy Ghost. The holy Ghost hath made you Episcopos, ouerseers, overlookers, and watchmen ouer the flocke of Christ.

Iohn. 20. 19.  
Matth. 28. 19.

There is no power but of God, and the powers that be, are ordeined of God.

Rom. 13. 1.

I haue said you are Gods and the children of the most highest. The Lord said vnto Moyses. Behold, I haue made thee Pharaohs God. Thus saith Cyrus king of Persia. Behold the Lord God of heauen hath giuen me all the kingdomes of the earth. When God blessed his Church of Israel, he said thus: Kings shall bee thy fostering fathers, and Queenes thy nursing mothers: they shall worship with their faces towards the earth, and licke vp the dust of thy feet.

psal. 82.

Exod. 7. 1.

Esd. 1. 2.

Esd. 49. 23.

God hath giuen you power and au-

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March 28. 19.  
John. 20. 19.

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prou.31.8.

**Iob. 29. 11?**

**Die**

The second Sermon.

The Judge should be law to the simple. The Noble, strength to the weak. The Minister, knowledge to the ignorant. The rich, meate and drinke to the hungrie. For rich men haue riches, not to spend epicuriously, but to releue those that need. Learned men haue learning, to instruct the ignorant, and to feede Gods Church with the fode of knowledge. Wise men haue wisdom, not to circumuent or deceiue the simple, but to stand with the simple against the subtle. Great men haue power and authoritie, not to beate their fellow seruants, and to oppresse the weak, but to beare up the weak against the oppressors, to save the Church of Christ. Christ said vnto Peter, feed my sheepe, feed my lambs.

Iohn. 21. 15.

O Pastors of Christ as much as lieth in you, looking for it, not by constraint, but willingly, not for filthy lucre, but of a ready mind, not as though you were Lords ouer Gods inheritance, but that you may be examples to the flocke, and when the chiefe Shepherd shall appeare, you shall receiue an incorruptible crowne of glorie.

1. Pet. 5. 2.

If thou wilt man see the sword comming

Ezech. 33. 3.

J. G.

and

## The second Sermon.

and blowe the Trumpet, and warne the people: then he that heareth the sound of the Trumpet, and will not be warned, if the sword come and take him away, his blood shall bee upon his owne head. But if the watchman see the sword comming and take any person from among them, he is taken away in his iniquitie, but his blood God will require at the watchmans hand.

It lieth not in you to take sin from the people; and to make men religious and vertuous; but it lieth in you to blow the trumpets of Gods word, and to warne the people, that the sword of Gods wrath is comming, and tell them of their faults, and move them to repentance.

*Pauls preaching, Apollys warning: but God*  
*giveth the increase.*

1. Cor. 3. 6. and 1.

Eze. 34. 3.

Thou should not eat the fat, and clothe your selves with the wool: but you should rather strengthen the weak, and heale the sicke, bind up the broken, bring againe that which is driven away, and seeke out that which is lost. And to the deafe so become eares, to the blind eyes, tungs to the dumb, feet to the lame, and helps to the helpelesse. Then hereafter will

## The second Sermon

will giue you diuers names and titles,  
and call some of you Emperours, some  
kings, some Duēnes, some Dukes, some  
Carles, some Bishops, some Barons,  
Knights, Gentlemen, Lawyers, Mer-  
chants, some Ecclesiasticall, some ciuill:  
which names may not cause you to dis-  
daine or neglect ech other, or contend one  
with another. But rather to draw in one  
line, remembzng that though they be of  
seuerall callings, yet they be gifts all of  
one God, to moue you to take heed to  
your selues & to all the flocke of Christ o-  
uer the which the holy Ghost hath made  
you ouersers, to feed the Church of God.  
For reckon of what price the Church of  
God is, and how deere it must needs be  
vnto God, that was made againe, and  
bought againe with his owne blood. *We*  
*are not ransomed with corruptible silver and*  
*gold, but with the precious blood of the un-*  
*spotted Lamb Christ Iesus.* *God of our fathers*  
God made man first a most glorious  
creature, an angell of light, full of truth  
and righteousnesse, but man made him-  
selfe wronglie friend of Hell, the child  
of Gods wrath and vengeance, a per-

F. ij.

petu

1. Pet. i. 19.

Gen. i. 26.



## The second Sermon.

Ephes. 2. 3.  
Marth. 13. 42.  
Mar. 9. 40.

Apo. 14. 11.

Apo. 1. 5.

petuall prisoner in the bottomlesse lake, where there is weeping and gnashing of teeth, where the worme of conscience neuer dieth, where the smoke of their torments gooth by for ever and ever.

But Christ by his blood hath againe washed him from al his finnes; and hath made him free from death, Hell, sin, and Sathan; and brought him to fauour againe with God his father.

If the gold of Ophire, the precious stones and pearles of India, if all the treasures, and iewels, and vertues of heauen and earth, could haue made the price of our redemption, the sonne of God should neuer haue died. But our sinne was so great, the wrath of God so heauie, that nothing could satisfie both, but the death of the sonne of God. Great was the paine to be whipped, and scourged, and crowned with thornes, greater were the paines to be nailed to the crosse, and pearced to the hart with a spear. But the paines that caused the sonne of God to sweate water and bloud, the paines that caused the sonne of God to crie out as it were doubtngly, O God my God why hast



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45  
hast thou forsaken me : could not all the creatures of heauen and earth, neither all the tungs of heauen and earth expresse. Much must it needs be that made the sonne of God soyle, more that made the sonne of God lament, but that that caused him to utter these as it were doubting words, O God my God, why hast thou forsaken me, can no hart conceiue. Surely, surely, euen then did he at one instant feele and beare the whole masse of Gods wrath, & the whole masse of paine & torment which all the elect of God shold for ever haue felt & borne, if he had not made the againe with his bloud. Consider that nature bindeth you to loue your like, that God hath placed you in authoritie, & giuen you goodly gifts, & that to seeke and help the people of God. Consider how great & price of their redemption is, how deere they must needs be vnto their God that bought them so deere, how straight an account he wil require of you for such precious treasures. And you shal see that you haue good cause not to mispend one hour, but in taking heed to your selus, & the whole flock of Christ, wherof

## The second Sermon.

the holy Ghost hath made you ouerscers,  
to feede them with Gods holy word and  
good discipline.

Moreouer, Sathan will thrust in a-  
mong you rauening Wolves and profes-  
sed enemies, which after they haue dra-  
wen you with hookes, whipped you with  
scourges, haled you with racks : will  
burne you to ashes, cast you into the sea,  
starue you to death, crucifie you with  
your heeles bywards, teare you in peeces  
with wild horses, tie one of your fete to  
yout head, and set you ouer a soft smokie  
fire untill you be choked, cut off your  
eares, noses, lips, hands and fete, put  
sharp thornes vnder your nailes, boile  
you in leade, cast you to wilde beasts to  
be deuoured, or burie you quicke, or trie  
you with some such extreme torments.

Or else raise vp amongst you false bre-  
thren, pretending to be Gospellers, to be  
zealous in the word, to be good in life, as  
Montanists, Nouatians, Manichees, Pela-  
gians, Nestorians, Arrians, and such Ana-  
baptists and Libertines, which will bend  
and bow the Scriptures to maintaine  
their monstrous errors. Some that  
Christ

The second Sermon.

45  
Christ is not the sonne of God, some that  
Christ is not man, some that Christ did  
not suffer, some that the bodies doe not  
rise againe, some condemning marriage,  
some taking away the benefit of repen-  
taunce, some taking Magistrates of the  
common wealth, and making all alike,  
some blaspheming the Sacraments,  
some holding that whozedome is no sin,  
theft is no sin, murther no sin in them,  
and infinite such like, which they deuise  
and faine of their owne heads, puffed vp  
with vaine glorie to get themselves a  
name, and that the changeable people  
may flocke to their sermons, and their  
lectures, and their churches, and their  
discipline, drawne and fed with theyr  
fond nouelties, whereof the simple be too  
wedesirous.

Though you shall be tried, not onely  
with the fell force of forraine foes, but  
also with the contentious, vaine glorious  
and dissembling brethren, yet may you  
not therefore shrink, but looke vpon and  
follow the constancy of your forefathers.

Both the Molues of Egypt, and pro-  
fessed enemies Amalech, Midian, Edom

## The second Sermon.

Num. 16.  
verse. 3.

and Moab did trouble Moses, and also the  
vaine-glorious dissembling Israelites,  
Corah, Dathan and Abiram, which rose  
up against Moses and Aaron, and said  
unto them, *You take too much upon you, see-  
ing all the congregation is holy, every one of  
them: and the Lord is amongst them. Where-  
fore then lift you up your selves above the  
congregation?* And some of you shall not  
only be troubled with superstitious A-  
melech, but much more with vaine glo-  
rious Dathan, who seeketh equalitie and  
communitie, alleaging that the congre-  
gation is holy every one of the, and that  
the Lord is among them, that they haue  
all the holy Ghost and the same spirit of  
God, that God is not tied to one more  
then another, and therfore neuer a one  
to be above other. Neither may this  
breede a doubt in your heads of true Re-  
ligion, when you shall see so many sects,  
schismes, and diuersities of opinions, e-  
uen amongst those that professe the word:  
no more then when the good farmer hath  
sowed in his well tilled ground good  
wheate, he will condemne his wheate  
& his ground when he seeth weeds growe  
amongst

## The second Sermon.

amongst it. You know y<sup>e</sup> great household Math. 13.  
der did not only spy Tares growyng verse. 30.  
amongst his wheat sowed by the enuious  
man: but also gaue charge to suffer them  
to growe vntill the haruest.

Pay rather, assure your selues, that  
it is trueth and true Religion, because  
there be such Sects and diuersities of opi-  
nions. *When the strong man armed kea-* Luc. 11.  
*peth the house: the things that he possesseth* verse. 21.  
*are in quiet.* So long as the ströge possessed

the Church: so long all slept together in  
peace and quiet, and dreamed the same  
fancies. For your enimie Sathan that Luc. 22.  
sitteth you, is a subtle seruaunt, and verse. 31.

he can play the Fisher, whiche when  
he hath taken the fish once sure in  
his nette: draweth it softlye, leaste he  
shoulde braste the nette and let the fish

goe. He can play the Nurse, which  
when she hath rocked hyr Child asleepe,  
is quiet hir selfe, but if the Childe a-  
waketh or cryeth, Then she rocketh  
and singeth as faste and as loude as  
she can. So Sathan, when he hath roc-  
ked and lulled his Childzen asleepe in  
idolatrie

The second Sermon.

idolatrie and ignorance is quiet enough. But when the voice of God awaketh them out of that sleepe, then beginneth he to rocke and stir himselfe againe. You may be sure that then he hath most cause when you see him most busie.

Neither can you haue a more certaine token of errour, then fleshlie concord. &c. Neither can you haue a more certaine token of Gods truth, then that you spie Satan angrie, stirring debate, and sowing the sares of varietie of opinions. And what is it now adaies that can anger him, but the truth and the Gospell of Christ preached, against which he bendeth all his force and might, and vseth all meanes possible, though he cannot overthrow it, to deface it?

Ioh. 13. 16

Luc. 2. 7.

The seruant may not be in better case then his maister. Your maister Christ was borne in a stable, wrapt in a few rags, and laied in the maunger of the Dre and the Ass, for there was no roome for him in the Inn. Rich men may lodge in the Inn of this world, they may liue in honour, in ease and pleasure. But the good Christians must  
liue



The second Sermon.

57  
thue in the stable, and must be swaped in  
the rage of reproch, contempt, and infamie.  
For hee that will not bee partaker  
with Christ in his rage of infamie, shall  
neuer be partaker with Christ in his  
robes of glorie, as himselfe saith. *He that  
will be my Scholer, let him denie himselfe,  
take up his crosse and follow me.* Math. 16.  
verse. 24.

Wherefore not, if ye shall be professors  
of error, rich, honoured, renowned in  
this world. But those that preach and de-  
liver the most precious pearle the word  
of God, the key of our saluation, be con-  
temned and despised, that euery lewde  
fellow may speake, and doe his pleasure  
to them, and be borne out by one Machi-  
uile or other, for the world loneth their  
glorie, but the children of God it doth  
hate. And the children of God can no  
more liue in the honour and renoume of  
this world, then sugar be preserved in  
binagre, or salt in the sea.

But you will say, all these things trou-  
ble vs neuer a whit, for by Gods grace  
we are sufficientlie armed to stand a-  
gainst them all. But this only troubleth  
vs, that you Paule go from vs, and do not  
leauē.



## The second Sermon.

Math. 4. 6  
St. Hieron.  
+ s. 137

leauie vs, or promise vs to send vs ano-  
ther Paule, or to refer vs to some vi-  
sible teacher, or Church, whose iudge-  
ment we may stand and trust to. For as  
you say so we knowe that Sathan anon-  
ced scripture, that the Libertines anon-  
ced Scriptures; that Antichrist will bzing  
Scripture, the Arrians will bzing  
Scripture. And an hundred kind of secta-  
ries and hereticks, will bend and bowe  
the Scriptures to drawe men to theyr  
sore; and many of them will be men of  
great learning, wit and authoritie. So  
if Scripture be brought against  
Scriptures, and learned men bze them  
against learned men, whome shall the  
simple and vblearned sort of vs trust to,  
or to whome do you refer vs: to neuer a  
one of you all, But I commend you to God,  
and to the word of his grace, which is able to  
shew you the way, and to give you an inheri-  
tance amongst his blessed Saints. When Christ with his naturall bo-  
die was to leave the world, and to depart  
from his disciples, they were sorie in the  
same respect that you be, that they  
should want their faithfull visible guide  
and

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and head. Christ comforteth them, not telling that he would leaue either Peter, Paule, Iames or Iohn in his place, neither with sending them to any visible teacher, or any visible Church. But by telling them that he would send the holy Ghost, the spirit of truth to be their guide and comforter, and his vicar generall in all truth.

So Paule departing from you, leaueth you & referreth you, neither to Titus, nor Timothee, nor to Barnabas, Silas, Marke, or Apollo, nor to the Church of Antioche, Ephesus, or Corinthus, nor to the Church of Hierusalem, Roome or Geneva, nor to any visible Church that hath bene from the beginning of the world, or shall be to the end of the world. But I commend you to God the holy Ghost, and the word of his grace and mercie, which hath builded you vpon the foundation of the Apostles and Prophets, the rocke Christ Iesus the sonne of the living God. Therefore looke euer to this foundation which Christ layde, saying: *Thou art Peter, that is, Rockie, and vpon this Rock which thou hast cōfessed, saying,*  
(*thou*

John. 14.  
verse. 16.  
John. 16.  
verse. 13.

John. 14.  
verse. 16.  
John. 16.  
verse. 13.

John. 14.  
verse. 16.  
John. 16.  
verse. 13.

John. 14.  
verse. 16.  
John. 16.  
verse. 13.

Eph. 2.26.

Math. 16.  
verse. 18.

## The second Sermon.

*(Thou art Christ the sonne of the liuing God)  
I will build my Church, and the gates of hell  
shall not preuaile against it.*

Hil. lib. 6. *This is the only immouable founda-*  
de Trin. *tion: this is the only happy rocke of faith*

*confessed by the mouth of Peeter. Thou art  
the sonne of the liuing God, bearing so much  
the certaintie of truth, as peruerse que-*  
*stions and godlesse quarrels shall be mo-*

Hil. lib. 6. *ued. This faith is the foundation of the*  
de Trin. *Church, by this faith the gates of hell are  
weake against it, this faith hath the  
keyes of the kingdome of heauen.*

Chri. ser. *He did not say vpon Peter, for he did*  
de Pent. *not build his Church vpon man, but vpon  
the faith and confession of Peter. What  
was this faith and confession? Thou art  
Christ the sonne of the liuing God.*

Aug. lib. *He that be and are called Christians,*  
18. ca. 54. *belæue not in Peter, but in him in whom*  
de ciuit. *Peter belæued. Christ, the same maister*  
dei. *of Peter which leadeth to life euerla-*  
*sting, he is our maister.*

Ambr de *This thing confessed by Peter, doth*  
incarna- *not onlie abandon one heresie; but wher-*  
ti domi- *as the Church like a good ship is tossed*  
ni cap. 5. *with many waues of the sea, the same*  
*must*

The second Sermon.

For the sake of the bar against the restles. Foray  
would not suffice to recite the names of  
heretics and heresies. For against them  
of standeth this faith that Christe is the  
sonne of God both eternall from his fa-  
ther and begone of the bright virgin Mary at

Irenæus  
li. 2 ca. 59

the building upon the scriptures. which is  
the certain and doubtless truth: is to build  
the house upon the strong and sure rock.  
But to deane that any to build upon any  
other kinde of doctrine: what loever it be  
is to build upon the sinking sand.

Ciprian.

If so be the conduit of water doe suddē  
ly fall then go to the head: that ther e  
they may learn the cause of the default.  
And so to the ministers of god: fol-  
lowing the commandments of god: that  
so they begin in any point to slacke: we  
should have recourse unto the originall of  
the lawe and the Gospell and writings  
of the Apostles. That the triall of things  
may flowe from the more than where the  
order and originall both spring. For the  
people of God is to be recommended to god  
and to the grace of his word, which is a-  
ble to finish the buildings.

Handwritten mark resembling a stylized 'P' or 'H'.

## The second Sermon.

Mat. 8. 26.

If you haue bene builded by man, y<sup>e</sup> shall  
 on the sand, the tempests and waues of  
 hell and the wylde night haue taken  
 you. But the foundation is Christe, the  
 sonne of the liuing God. The workman  
 is the holy Ghost. And the worde of  
 his grace and mercy is the toole, and in-  
 strument. You saw the light of the late  
 much dimmed after the death of Dauid,  
 and other good kings, by the captiuities  
 of Babilon, Caldea and Assiria, and di-  
 uerse warres and contentions that follo-  
 wed.

But God sent his sonne to reere it up a-  
 gain. You that saw it much dimmed by the  
 Romaine Bishops, but God shall make it  
 shine again the time appointed.

Doe you fast much, pray much, waite  
 much, read the scriptures much, and care  
 not for all their schismes and sects, stori-  
 mes and persecutions, and diuersities of  
 opinions. For God that begon to builde  
 your soules for his temples, will finish the  
 worke, and will reueal so much of his truth  
 of his word vnto you, as shall be sufficient  
 for you.

The God that said vnto Abraham, Feare

## The second Sermon.

not Abraham, I am thy buckler and thy ex-  
ceeding great reward. Gen. 15. 1.

The God that saith to Israel: Feare not; I  
have redeemed thee, I will deliver thee by thy  
name, when thou passest through

waters, shall be with thee, and through the

fire, shall they not overcome thee. When

thou walkest through the fire, thou shalt not

be burnt: neither shall the flame kindle upon

thee. Isa. 43. 1.

Isa. 44. 2.

The God that saith to Jacob: Feare not I

am thy servant, and thou righteous, whom I

have chosen, for I will poure water upon the

thirstie, and floods upon the dry ground. I will

poure my spirit upon thy seed, and my blessing

upon thy buds, and they shall growe as among

the grasse, and as the willowes by the river of

waters.

The same God saith unto you that he is

your buckler, that the water & waues of

persecution shal not drown you, neither

the fire of dissentio kindle vpo you: but y

thirsty shal drinke of the fount of his word,

and his spirit shall blesse the seeds & buds

of al your words and deedes, & they shall

growe and flourish in his Church.

¶

And



## The second Sermon

**Ioh. 5. 32** And as you are required to read Gods word diligently, and to trust to it faithfully: so be you to be admonished, not to be too curious and too busy about your capacities. For God giveth faith and the spirit of knowledge by measure. As every mans penny and Chamber, that is, inough, but not all alike.

**Eph. 4. 7.** Let no man presume to understand above that which is mete to understand, but that we understand according to proportion, as God hath willed to every man the measure of faith.

**Rom. 13. 3** God hath given to one ten talents, to another five, to another one: some of you may understand much, some lesse, & some not so much.

**Ma. 2. 15** Truth it is, that the holy Ghost is not tied to the schoule dozes, and much lesse to the lawyers pen, or the merchants wares, or the artificers shoppes: yet as God hath bin among the lawyers, among the artificers, among the merchants, and among all sorts of men: so learning is a goodly instrument in the Church of God, and a necessary handmaid to the word of God.



and religion of god. About which we find  
these men laboured; The Lawyers  
about points of law.

The pharisees about medicines. And  
every one about his booke. And let  
us not mistake. but God breake their far  
doers and pleasures. which they at their  
dances and viols as playes and froys of  
god's teaching.

And as it is true that every man may  
and ought to be instructed; every ho-  
re, beauty, sentence, and word of scrip-  
ture diligently and painfully: so it is most  
true that every one should not take upon  
him the burden of understanding and expounding  
of every scripture & mystery of God and  
his word. For he which takes Christ, and  
receives the Gospel from Christ, both cry  
and obey the voice of the word, and of the  
will and knowledge of God. How often

Christ is in the judgments, and his words pass  
for law.

God that furnish his Church with many  
good learned fathers and doctors, and  
yet god that suffer them to fall and slide  
in one point or other. God that suffer the  
to lide. First that they might knowe the  
selues.

1. Cor. 9. 1.  
Gal. 1. 12.  
Rom. 9. 33

The second Sermon.

selues to be men. Secondly that other  
may know them to be men: not Gods.  
Now if the pillers of the Church, which  
haue the ten Talents, and as it were  
the fulnesse of Faith and Spirit, shall not  
attaine to the perfect knowledge and un-  
derstanding of euery Scripture: much  
lesse shall suche as haue but five talents,  
and least of all, suche as haue but one ta-  
lent attaine the same.

So that Christians must become Bees  
which sit vpon euery flower, but neither  
do take iuice out of euery flower, neither  
al the iuice out of such floures as they do  
take some, but such and so much as shall  
suffice them to make Honye of. Euen so  
Christians must sit on euery floure of the  
Scripture, but neither take iuice out of e-  
uery flour, neither take al iuice out of such  
floures as they take some. But of suche  
floures, and so much as shall suffice euery  
one of them to make Hony according to  
their Talent, gift, and calling, to builde  
their part of the Church of God.

Princes and Counsaillors which haue  
charge of euery one in the Realme, may  
not let Gods booke goe out of their sight,  
but

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but muste upon it day and night. For they  
haue care of much people, and desire to make  
much good out of the flowers of the word  
to seeke them with simple and plain words  
nobles, Bishops and Judges, that haue  
great diocesses and iurisdictions, and cir-  
cuits, muste read much in Gods booke, for  
they neede much word to feed the people  
vnder them with.

Houssholders must read so much that  
will serue them, their wives, their Chil-  
dren, and all their seruants. For eache of  
them must be fed with so much good out  
of Gods word, as will teach them to feare  
God, obey their prince, loue their neigh-  
bours, and doe their dutie to their maister  
and other superiours. And further would  
God haue vs knowe all things in this life  
for we knowe prophecies, and prophesie in parables.

But we neuer require a reason of Gods  
doing, although many of them doe great-  
ly trouble vs. Only God is to command,  
the seruants must obey. This is the pecu-  
liar gift of faith, although we knowe not  
the manner of Gods purpose, yet to im-  
brace the minde of his prouidence.

And may not reprove any thing in  
scripture which we doe not vnderstand:

for

1. Cor. 13. 2

Chriſt. ad  
Rom. ca 1

# The second Sermon.

Ambr. li.  
de para-  
diso. ca. 2.

Aug. sup.  
Ioh tract  
21.

Iustinus  
liber de  
trinitate.

For there are many things that are not to be measured by our capacities: but by the dependency of Gods purpose and will. It is better to be ignorant than to erect but to understand is better than to be ignorant. Therefore we ought to do our best and utmost to knowe if we can. The glories and godlinesses of God. And yet if we cannot knowe the truth, we shall not fall into error. As oft as you searche the mysteries of God, and shall find any doubts, I have a ready solution for all doubts and questions. I mean a faithfull remembrance that when god shed on the dead, although something be unknown, either for the excellencye of nature, or for the manner of the providence, they that be ignorant shall take no hurt. Be religious and suppress your doubts, neither let any thing satiffie your doubts but only faith. Be sure, Gods word is true, although you doe not see how. And if there happen any Scripture that seeme darke, or contrary to the common course of beleefe and faith: let them with the blessed Virgine Mary laye the

The second Sermon.

sathe up in their hearts, and suspende their  
Judgement, and think that it is either not  
meet for them to know any more, or  
else though God hath not yet, he will in  
time reuele unto them the truth. Luc. 2. 19.

Sound Chalfal into distrust, and come  
into misse vaine fantasies upon this pre-  
sumption, that they must, may and do un-  
derstand and towell expound every place  
of scripture, as well as the best learned  
man in the world: when as it were much  
more better for the to suspend their iudge-  
ments till god did open it, and yet ouer  
to anoy upon God, and the word of his  
grace, which is able and without perad-  
uenture will finish the building of his  
Church and people in this world, and in  
the next world giue them an inheritance  
amongst all his blessed saints in euer la-  
sting blisse and ioye. O how wise if they  
will be caried away with a spirituall  
pride: they will run into infinite errors.

God be mercifull vnto vs, and blisse vs, Psal. 67. 1.  
shew vs the light of his countenance and be  
mercifull vnto vs, and graunt vs that the  
regard of our seules helth, may moue vs  
to take heede to our selues, and the lawe

The second Sermon.

to take heede to our neighboures, and the  
holy Ghost to both, to that end and pur-  
pose, that as God hath indued every one  
of you with many godly giftes, & placed  
you in diuers kind of authorities: so may  
you see and releue Gods people accor-  
ding to your talent, lest that the soules of  
christian men, the most pretious treasure  
made again with the blood of the lamb of  
God should perish by your default.

And that such troubles as haue bene, or  
be, or may be, either from the rauening  
wolues, or crooked sectaries, may be spurs  
to quicken you to be carefull & watchfull  
ouer your charge. And that you ener trust  
in God and his worde whiche is a strong  
buckler against all perils, and a sufficiēt  
warrāt to haue god successe, to finish the  
building of the church of god here in this  
worlde, and in the next worlde to inherit

the kingdome of heauen, with al y blest

sed Saints of God, the Father, the

Sonne and the holy Ghost: to

whom be al praise, & honoz

and glozy, nowe and

euermore. Amen.



FINIS.

